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GLANDER

An Historical Sketch

of the



GLANDER FAMILY

by

Herman C. Glander

1916

An Historical Sketch
of the
GLANDER FAMILY

In Connection with some Historical Facts
of their Land of Origin

By
Herman C. Glander

Member of The National Geographic Society; member of The Pennsylvania German Society; member of the Academy of Lutheran Church History; writer of Historical and Ecclesiastical Papers.

TOGETHER WITH

A Register of the Names of the Descendants
and Members of the Glander Family in
America from

1832 - 1916

By
Grace R. Meyer

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To the memory of the Englishman, John
Glander who imigrated from England to
Emtinghausen, Germany, this volume is
deticated by his Kinsman The Author.

PREFACE

In the preparation of the historical statements as found in the pages of this volume it has been our constant aim and endeavor to relate authentic facts and to secure for every sentence the utmost degree of accuracy.

Many details of information in this brief historical sketch will necessarily have to be omitted, owing to the fact that the writer does not have access to all of the sources of information extant, both in England and in Germany. The design, for the present at least, in the preparation and publication of this historical narrative has, therefore, been to give only the general facts, including a number of interesting details, and to furnish only an outline history of the GLANDER Family in connection with some facts of English history.

The writer indulges the fond hope that in the not distant future he may have the pleasure of crossing to the other side of the earth-encircling sea and visit England, the glorious land of Chaucer, Shakespeare and Tennyson, and Germany, the famous land of Luther, Melancthon and Goethe, where an opportunity will be afforded to study at first hand interesting and valuable documentary sources, and to make a detailed examination of the carefully preserved parish records of the Anglican

Church in the city of London and elsewhere in the island of Britain, and to investigate the records of the Lutheran Church at Thedinghausen, Germany, with the view of gathering additional facts pertaining to the history of the ancestors of the Glander Family.

The Register of the Names of the Descendants and Members of the Glander Family in America, which forms the second part of this volume, has been carefully prepared by Miss Grace R. Meyer.

This volume is now sent forth with the sincere hope that those persons into whose hands it may happen to come will enjoy the perusal of its pages.

HERMAN C. GLANDER.

West Alexandria, Ohio, August 17, 1916.



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Part One

An Historical Sketch of the Glander Family in Connection with some Historical facts of their Land of Origin.

An Historical Sketch of the Glander Family

In Connection with some Historical Facts
of their Land of Origin

*"This fortress built by nature for herself
Against infection and the hand of war
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm,
this England.*

Shakespeare Richard II

ANGLE LAND

Angle Land, the land of the Angles or English, known by its modern name of England, is the country from whence came the earliest ancestors of the numerous posterity that today are to be found on the continent of Europe, in northern Germany and in the United States of America, who bear the English name of GLANDER, as well as of those of the descendants who are known by various other names.

BRITISH ISLES

Professor Painter, in his admirable work, entitled, "A History of English Literature," says "The original inhabitants of the British Isles, within historic times, were Celts—a part of first great Aryan wave that swept over Europe. In a portion of Great Britian,—in Ireland, Scotland and Wales,—the

Celtic element is still very strong. Celts are a vigorous people adhering to their national customs with great tenacity. They possess a lively imagination,, delicate feeling, and a ready enthusiasm. They seem, however, to be lacking in the power of stong political organization; and defect made them a prey, first to Roman, and later to Teutonic invaders."

The distinguished American historian Montgomery, says, "Tradition tells us that Hiram, King of Tyre, who reigned over the Phoenicians, a people particularly skilful in making bronze, and who aided Solomon in building the Jewish temple, obtained supplies of tin from the British Isles. At any rate, about the year 300 B. C., a certain Greek writer speaks of the country as then well known calling it Albion, or the "Land of the White Cliffs."

THE ISLAND OF GREAT BRITIAN

*"Father Neptune one day to Dame Freedom did say,
 'If ever I lived upon dry land,
 The spot I should hit on would be little Britian,
 Says Freedom, 'why that's my own island,'
 Oh, 'tis a snug little island!
 Search the world round, none can be found,
 So happy as this little island."*

T. Dibdin

Roman Invasions of Britian

The island of Great Britian is separated from Europe by the English Channel and the North Sea.

The brilliant historian Montgomery, says, "The insular form of Britian gave it a certain advantage over the continent during the age when Rome

was subjugating the barbarians of Northern and Western Europe. As the Roman Invasions of Britian could only be by sea, they were necessarily on a comparatively small scale.

This perhaps is one reason why the Romans did not succeed in establishing their language and laws in the island. They conquered and held it for centuries, but they never destroyed its individuality; they never Latinized it as they did France and Spain."

Professor Painter says, "The Romans under Caesar invaded Britian 55 B. C. and partly subdued it. In the following century Agricola extended the Roman conquest over the territory now included in England, and reduced Britian to a Roman province. Towns were built; military roads were constructed; Roman laws were administered; Christianity was introduced; and a considerable commerce was developed. Corn was exported, and the tin mines of Cornwall were worked. But the native population unlike what had taken place in Gaul and Spain, remained unassimilated to the empire, and still clung, in large measure, to its language and customs. When, after some four hundred years, the Roman forces were withdrawn, the Latin language, with the exception of a very few words, disappeared entirely."

Britannia

Myers, an eminent American historian and scholar, says, "In the field of military enterprise the reign of Claudius was signalized by the conquest

of Britian. Nearly a century now passed since the invasion of the island by Julius Caesar. Claudius through his generals, Plantius and Vespasian, ubjugated the southern part of the island and made it into a Roman province under the name of *Britiannia* (A. D. 43). Many towns soon sprang up here, which in time became important centers of Roman trade and culture, and some of which were the beginning of great English towns of today."

London

The Roman army conquered *Llyn-din*, Montgomery says of this place, that it "was a little native settlement on one of the broadest parts of the Thames. It consisted of a few miserable huts and a row of entrenched cattle pens. It was called in the Celtic or British tongue *Llyn-din* or the *Fort-on-the-Lake*. This word which was pronounced with difficulty by Roman lips, eventually became that which the world now knows wherever ships sail, trade reaches or history is read—London.

The English Channel

Professor Goldwin Smith, says, "The English Channel, by exempting England from keeping up a large standing army [though it has compelled her to keep a powerful and expensive navy] has preserved her from military despotism, and enabled her to move steadily forward in the path of political progress."

To quote the words of the brilliant historian Montgomery, "The use of steam for vessels of war

has, of course greatly diminished the protective power of the channel. Still the silver streak, as the English call it, will always remain in some degree a defence against sudden invasion."

The same historian informs us that during her long and eventful reign "Elizabeth fully recognized the value of the ocean-wall to her dominions."

Climate

The writer just quoted says, "With regard to the climate of England,—its insular form, geographical position, and especially its exposure to the warm currents of the Gulf Stream, give it a mild temperature particularly favorable to the full and healthy development of both animal and vegetable life.

Nowhere is found greater vigor or longevity. Charles II, speaking of Europe, said that he was convinced that there was not a country in the world, so far as he knew, where one could spend so much time out of doors comfortably as in England. He might have added that the people fully appreciate this fact and habitually avail themselves of it."

Commerce

To continue, the same author says, "Finally, the position of England with respect to commerce is worthy of note. It is not only possessed of a great number of excellent harbors, but it is situated in the most extensively navigated of the ocean, between the two continents having the highest civilization and the most constant intercourse. Next, a glance at the map will show that geographically England is

located at about the center of the land masses of the globe.

It is evident that an island so placed stands in the most favorable position for easy and rapid communication with every quarter of the world. On this account England has been able to attain and maintain the highest rank among maritime and commercial powers."

Teutonic Peoples.

The most eminent ethnographers in the world today, maintain on the basis of recent research, that the great Aryan wave of migration, which brought the Teutonic peoples to Europe, originated, or had its rise in the Trans-Caspian Districts, directly to the north of the Great Plateau of Iran, and that in their migratory movement they passed north of the Caspian, and the Black seas, continuing in a northerly direction through the western portion of modern Russia, until they reached the shores of the Baltic sea, from whence they passed over to the "Land of the Mid-night Sun, where the twilight and the dawn embrace upon the mountain top and kiss."

From the Scandinavian peninsula, numerous of the Teutonic tribes made their way in ocean boats across the stormy deep to the southern shores of the North sea, from which point they distributed themselves in an extensive region of Europe, a portion of which has come to be embraced within the present limits of the the German Empire.

A noted American historian, the late John Clark Ridpath, L. L. D., in his valuable work, entitled,

"Great Races of Mankind," says, "The course of migration which brought the Germanic race into Europe was out of Armenia, around the Black sea, to the northwest and then through what is now Great Russia, westward into the countries where the Germans were destined to establish themselves and ultimately rise to national consciousness."

We are told by the same author that "The country called Germany was in primitive times covered with immense forests. That was the principal feature of the landscape. Heavy oak and beech woods covered the whole country. Some of these forests were of immense extent. The Schwarzwald or Black forest, reached across the whole of Germany. The woods had a sacred character. Whatever temples the wild men of these regions had were in the forest, hidden in profound depths, or set on the margins of consecrated lakes."

The Anglo-Saxon Conquest of Britian

The historian P. V. N. Myers, says, "In the fifth century of our era, being then engaged in her death struggle with the barbarians, Rome withdrew her legions from Britian in order to protect Italy. Thus that province was left exposed to the depredations of the Anglo-Saxon corsairs from the continent. No other province of the Roman Empire made such determined and heroic resistance against the barbarians. It is to this period of desperate struggle that the famous King Arthur belongs. The legends that have gathered about the name of this national hero are mostly mythical; yet it is

possible that he had a real existence and that the name represents one or more of the most valiant of the Celtic chiefs who battled so long and heroically against the pagan invaders. The conquerors of Britian belonged to three Teutonic tribes,—the Angles, Saxons, and Jutes,—but among the Celts they all passed under the name of Saxons, and among themselves after they began to draw together into a single nation. under that of Angles, whence the name England, (Angle-land.)

By the close of the sixth century the invading bands had set up in the conquered parts of the island eight or nine or perhaps more, Kingdoms,—frequently designated, though somewhat inaccurately, as the Heptarchy. For the space of two hundred years there was an almost perpetual strife for supremacy among the leading states. Finally Egbert, King of Wessex (A. D. 802-839), brought all the other Kingdoms to a subject or tributary condition and became in reality, though he seems never, save on one occasion, to have actually assumed the title of the first King of England."

F. V. N. Painter, Professor of Modern Languages and Literature in Roanoke College, Salem, Virginia, says, "After the withdrawal of the Roman legions in the fifth century, Britian was invaded by the Angles, Saxons and Jutes—Teutonic tribes that inhabited Schleswig, Jutland, and adjacent territory on the continent. The beginning of this invasion is usually dated from 449, the year in which Hengist and Horsa, according to the Anglo-Saxon Chronicle, landed on the shores of Kent. The in-

vading Teutons, hated for their cruelty and their heathenism, were stubbornly resisted by the native Celts, and it was nearly a hundred years before the Britons were finally driven back into Cornwall and Wales. They slowly retired, as did the American Indian in this country, without assimilation, and beyond a few names of places, they left scarcely any trace in our language. The Saxons occupied the south and the Angles the north and centre of Britian, and to the latter, who were the more numerous, belongs the honor of giving to the country its modern name of England—a word signifying the land of the Angles. In the character of these Teutonic tribes are to be found the fundamental traits of the English people and of English literature. In their continental home they led a semi-barbarous and pagan life. The sterile soil and dreary climate fostered a serious disposition, and developed great physical strength. Courage was esteemed a leading virtue, and cowardice was punished with drowning. No other men were ever braver. They welcomed the fierce excitement of danger and in rude vessels they sailed from coast to coast on expeditions of piracy, war and pillage. Laughing at storms and shipwrecks, these daring sea Kings sang: ‘The blast of the tempest aids our oars; the bellowing of heaven, the howling of the thunder hurts us not; the hurricane is our servant, and drives us whither we wish to go.’

The Jutes

The island of Britian was invaded by the Jutes

in the year 449. They were a ferocious and war-like tribe, who roamed over stormy seas in "dragon-prowed ships," and as pirates or sea robbers, were armed with "rough handled spears and swords of bronze."

An old litany says "Lord deliver us from the fury of the Jutes." A fine description, or portrayal is given of them, in an exultant song, or poem by their countryman Beowulf.

The Saxons

The historian D. H. Montgomery says, "The success of the Jutes incited their neighbors, the Saxons, who came under the leadership of Ella and Cissa, his son, for their share of the spoils. They conquered a part of the country bordering on the channel and, settling there gave it the name of Sussex, or the country of South Saxons. We learn from two sources how the land was wrested from the native inhabitants. On the one side is the account given by the British monk Gildas; on the other, that of the Saxon or English Chronicle.

Both agree that it was gained by the edge of the sword, with burning, pillaging, massacre and captivity. Some says Gildas were caught in the hills and slaughtered, others, worn out with hunger gave themselves up to life long slavery. Some fled across the sea, others trusted themselves to the clefts of the mountains, to the forests and to the rocks along the coasts. By the Saxons we are told that the Britons fled before them 'as from fire.'

The invasion of the island of Britian by the Saxons took place in the year 477.

The Angles

The invasion of Britian by the Angles occurred in the year 547. In referring to this event, Montgomery, says, "Finally there came from a little corner south of the peninsula of Denmark (a region which still bears the name of Angeln) a tribe of Angles, who took possession of all of Eastern Britian not already appropriated.

Eventually they came to have control over the greater part of the land, and from them all the other tribes took the name of Angles, or English."

Britons

"Long before this last settlement was complete, the Britons had plucked up courage, and had, to some extent, joined forces to save themselves from utter extermination. They were naturally a brave people. The fact that it took the Saxons or English more than a hundred years to get a firm hold on the island shows that the Britons, though weakened by Roman tyranny, fell back on what pugilists call their 'second strength.' They fought valiantly and gave up the country inch by inch only."

King Arthur

"If we may trust tradition, the English or Saxons received their first decided check at Badbury in Dorsetshire. Here they were met by that famous Arthur, the legend of whose deeds has come down to us, retold in Tennyson's 'Idylls of the King.' He stopped them in their march of insolent triumph. With his irresistible sword 'Excalibur' and his

stanch Welsh spearman, he seems to have proved to them, at least, that he was not a myth, but a man able to break the heathen and uphold the Christ."

Wales

"But though temporarily brought to a stand, the heathen were neither to be expelled nor driven back. They had come to stay.

At last the Britons were forced to take refuge among the hills of Wales. There they continued to abide unconquered and unconquerable by force alone. That ancient stock never lost its love of liberty, and more than eleven centuries later Thomas Jefferson and several of the other fifty-five signers of the Declaration of American Independence were either of Welsh birth or direct Welsh descent."

Invasion of Britian

The renowned historian Ridpath, in his glowing description of the invasion of Britian by the Angles, Saxons and Jutes, says, "Meanwhile another division of the Teutonic race had made its way along the shores of the Baltic, and in Jutland, Friesland, Anglaland, and in Hollowland had possessed themselves of the country and begun the formation of institutions. This is the so-called Low Germanic branch of the Aryan family.

The tribal ramification in these lowlands was extraordinary. It was from this region that the Angles and Saxons and Jutes took their rise, and, in the fifth century, carried their battle-axes and spears into the forests of Britian."

The English People

The historian Ridpath, says, "The complexion, the countenance, the physical peculiarities of the Celts have been distributed to a very large extent among the more prominent and powerful races of modern times. The English people themselves are greatly infected with features which were derived from those who preceded them in the island. It is now recognized as a fact that the barbarian invaders who took possession of Britain in the fifth century—those Angles and Saxons and Jutes and Frisians—wild pirates of the northern seas, who came, like hawks of the water, upon the Celts of the British Isles, were nearly all males. They brought at the first but few women with them in their ocean boats. It can hardly be doubted that the first generations of northern pagans born in England were largely the product of British, that is Celtic mothers, who were taken by the Saxon warriors in the roughest courtship known to history. In all subsequent ages the Celtic stock has been combined in varying degrees with the dominant people, and in recent times it has contributed a large percentage to the English speaking race in America."

Angeln

The dialect spoken by the Anglian people, who inhabit the region of Angeln, in Holstein, has a somewhat close resemblance to English.

They possess many traits and characteristics that are so very much like those of the English peo-

ple, that the travelers who today visit that country are constantly reminded of the truth of the statement, that "blood is thicker than water."

A prominent American Lutheran theologian and scholar, the Rev. C. T. Benze, D. D., a professor in the Lutheran Theological Seminary, at Mount Airy, Philadelphia, Pa., during his recent stay in Europe, passed through the region of Angeln, in Holstein, and in his interesting description of the country and people, says, "Angeln (Anglia) whence came the ancestors of the Anglo-Saxons, a little to the northwest of Schleswig. As we rode along we amused ourselves listening to our fellow travelers, who were Anglian country folk. Their quaint dialect and their peculiarities of pronunciation had so much resemblance to English that at times it was quite astonishing."

Engla-Land

The Angles, or Angli, "tribe of the race of the Snevi, who seem originally to have occupied the country lying on the east of the Elbe, between the mouth of the Saale and the Ohre, and moving northwards, to have settled in Schleswig, between the Jutes and the Saxons. Along with the latter the Angles passed over in great numbers to Britian, during the fifth century, and ultimately established there the Anglo-Saxon Kingdoms of the Heptarchy. From them England derives its name, Engla-land."

Another historical writer says of the Angles, "A tribe belonging to the blonde, blue-eyed division of the Indo-European race, that with others from

the fifth century on emigrated from what is now Holstein to Britian, and from whose descendants the country came finally to be called England (Angle-land)."

Jutland

The historian, Montgomery, says of the piratical tribe of Jutes, "They with the Angles and Saxons, occupied the peninsula of Jutland, or Denmark, and the seacoast south of it. All of them were known to the Brittons under the general name of Saxons."

British Church

Professor Painter in his splendid book entitled "A History of English Literature," says: "The Anglo-Saxon invasion swept away the British Church which had been established under Christian Rome. A reign of Paganism was once more introduced and held sway for a hundred and fifty years. Then occurred an event that changed the character of English history. In 597, Gregory, who filled the papal chair at Rome, sent St. Augustine with a band of missionaries to labor among the Anglo-Saxons. Augustine proceeded to Kent, where he was kindly received by Ethelbert. The king had married Bertha, a Frankish princess of Christian training, through whose influence his pagan prejudices had been largely overcome. The missinonaries took up their residence at Canterbury. Christianity made a rapid progress. Within a year from the landing of Augustine upon the shores of Kent, Ethelbert and thousands of his people became Christians.

The historian Montgomery, says, "When Gregory became the head of the Roman Church he fulfilled his resolution, and sent Augustine with a band of forty monks to Britian. In 597 they landed on the very spot where Hengist and Horsa had disembarked nearly one hundred and fifty years before.

"The historian Bede represents the monks as advancing to salute the King, holding a tall silver cross in their hands and a picture of Christ painted on an upright board."

Canterburg

"At Canterburg Augustine became the first archbishop over the first cathedral. There too, he erected the first monastery in which to train missionaries to carry on the work which he had begun."

Augustine

Professor Myers says, "In the year A. D. 596 Pope Gregory I. sent the monk Augustine with a band of forty companions to teach the Christian faith in Britian, in whose people he had become interested through seeing in the slave market at Rome fair faced captives from that remote region.

"The monks were favorably received by the English, who listened attentively to the story the strangers had come to tell them; and being persuaded that the tidings were true, they burned the temples of Woden and Thor, and were in large numbers baptized in the Christian faith."

St. Martin's Church

Saint Martin's Church, Canterburg, England, "occupies the site of a chapel built in the Roman period and standing at the time of the landing of the monk Augustine, in the year 597. Its walls show some of the Roman bricks of the original church."

Anglo-Saxons

The renowned historian Ridpath says, "To people of the English speaking race, the story of the Anglo-Saxon can never fail of interest. The hardy and adventurous stock transplanted from the stormy shores of the Baltic to the foggy island of Britian has grown into imperishable renown, and the rough accent of the old pirates of Jutland is heard in all the harbors of the world.

'By the banks of the muddy British rivers, and on the margin of the somber oak woods, the mixed tribes of the Angles, Saxons, Jutes and Frisians established themselves and began to work out the severe problems of English civilization.'

The Heptarchy

In speaking of the establishment of the Anglo-Saxon Kingdoms in the famous island of Britian, Professor Myers says in his excellent history, "By the close of the sixth century the invading bands had set up in the conquered parts of the island eight or nine or perhaps more, Kingdoms,—frequently designated, though somewhat inaccurately, as the Heptarchy. For the space of two

hundred years there was an almost perpetual strife for supremacy among the leading states. Finally Egbert, King of Wessex (A. D. 802-839), brought all the other Kingdoms to a subject or tributary condition and became in reality, though he seems never, save on one occasion, to have actually assumed the title of the first King of England."

Ridpath says, "Thus in the year 827 were the Kingdoms of the Saxon Heptarchy consolidated under a single ruler. It was three hundred and seventy-six years since the landing of Hengist and Horsa and eleven years after the death of Charlemagne. It will thus appear that the tendency to political union was felt somewhat later in England than on the continent, where the great Frankish emperor had already established a single rule over most of the barbarian states. Egbert continued to style himself the King of Wessex and Britwalda of the Saxon states. The name of King of England was reserved for his illustrious grandson."

Egbert

"Near the close of the fifth century the Saxon leader, Cerdic, with a second army from the continent, landed in the island and carried the conquest westward over Hampshire and the isle of Wight to the river Ayon. Thus was founded Wessex, or the Kingdom of the West Saxons."

Montgomery says, Egbert a direct descendant of Cerdic, the first chief and King of the country laid claim to the throne (787). Another claimant arose, who gained the day, and Egbert, finding that his life was in danger, fled the country.

The Court of Charlemagne

He escaped to France, and there took refuge at the court of King Charlemagne, where he remained thirteen years. Charlemagne had conceived the gigantic project of resuscitating the Roman Empire. To accomplish that, he had engaged in a series of wars, and so far conquered his enemies that he was crowned (800) Emperor of the Romans by the pope.

King of the English

That very year the King of Wessex died, and Egbert was summoned to take his place. He went back impressed with the success of the French King and ambitious to imitate him. Twenty-three years after that, we hear of him fighting the tribes in Mercia, or Central Britian.

His army is described as 'lean, pale and long-breathed,' but with those cadaverous troops he conquered and reduced the Mercians to subjection. Other victories followed, and in 828 he brought all the sovereignties of England into vassalage. He now ventured to assume the title, which he had fairly won, of 'King of the English.' In a single charter, dated 828, he calls himself 'Egbert, by the grace of God, 'King of the English.'

Britian Becomes England

The Celts had called the land Albion; the Romans, Britian; the country now called itself Angle-Land, or England."

As to the name Britian, "nothing definite is

known of the origin or meaning of the word.

Three causes had brought about this consolidation, to which each people had contributed part. The Jutes of Kent encouraged the foundation of the national Church; the Angles gave the national name, the West Saxons furnished the national King.

Royal Descent

From Egbert as a royal source, every subsequent English sovereign (except the four Danish Kings, Harold II, and William the Conqueror) has directly or indirectly descended down to the present time."

Matilda of Flanders

Maud, or Matilda of Flanders, a direct descendant, or grand-daughter of Alfred the Great, "who as the wife of William the Conqueror, became the great mother of all the subsequent sovereigns of England."

Sovereigns of England

From the memorable year that Edgbert ventured to assume the royal title of the "King of the English, and was therefore clothed with regal authority over the entire realm, up until the close of the splendid and prosperous reign of King Edward VII, at the end of the first decade of the wonderful twentieth century, a long period of almost eleven hundred years, fifty-seven sovereigns, some of whose reigns were short, whilst others were of long duration, occupied the stately throne of England, the lovely ocean girdled island and native

land of the GLANDER ancestors, the glorious realm of which the immortal Shakespeare says, that it is like a "precious stone set in the silver sea."

King George V.

England is a Protestant country whose King signs himself "Defender of the Faith."

"God save our gracious King.

Long live our noble King.

God Save the King.

Send him victorious

Happy and glorious

Long to reign over us.

God save the King.

Rev. Milton J. Bieber, says, in The Lutheran, issue of July 6, 1911, "On Thursday, June twenty-two, 1911, the above words, or imperial stanza, were enthusiastically sung to the tune America by millions of men, women and children in Great Britain and Ireland, and in the overseas portions of the British Empire—in Africa, Australia, New Zealand, India, Canada and in many islands of the seas. While the Arch-bishop of Canterbury was placing the royal crown upon the head of King George V. and later Queen Mary, in the Abbey Church of St. Peter, Westminster, London, the whole world looked on and even participated through its representatives, in the solemn ceremony. On that day and hour four hundred million people, enjoying liberty and justice under Union Jack sang with reverence and joy in cathedral, church, school; hall, park, on yacht and dread naught the household words of the empire, "God save the King." The crowning of King George

means a stronger British Empire. Her possessions are no longer colonies. Her colonies are independent parts of a vast Imperial confederation, more loyal than ever to the one flag and willing subjects of the one king. The king wields in authority, but he is a mighty factor in uniting the component parts of the world-belted British Empire, and in giving reality and force to Tennyson's appeal, 'One life, one flag, one throne.' Britons are intensely democratic but they are also aristocratic and while they will die for liberty they will also shout for royalty and liberally support it. Royalty is the hope of the empire, and the empire means strength, greatness, glory and power, hence the shout 'God save the King,' means God save the state, the nation, the Imperial Union. These words are a petition. They are taught to children, they are sung at every function, at every public occasion, at religious gatherings. They stamp the empire a God-fearing union of nations. The coronation of King George was a religious act. It was not an occasion for glorifying the empire or the King, but God. It was a time for devout thanksgivings but also for humility and prayer. The crown was placed upon the royal head not by the army nor by the government, but by the church—by the subject minister of the King of Kings, and he at the same time prayed that it might 'please God to keep and strengthen the King in the true worshiping of God, in righteounness and holliness of life, to rule his heart in true faith, fear and love, that he might seek God's honor and glory.' He was told to 'Be

strong and play the man; keep the commandments of the Lord his God and walk in his ways,' and more than the crown was the gift of the Bible to him by the Archbishop, who said, 'Our Gracious King, we present you with this book, the most valuable thing that the world affords. Here is wisdom; this is the royal law; these are the timely words of God.' At the coronation hour divine services were held everywhere throughout the whole empire, which took a holiday but kept part of it as a holy day."

Rev. George W. Sandt, D. D., the brilliant and scholarly editor of *The Lutheran*, who as a writer and author is noted for his inimitable strength of style, in speaking of the very elaborate and spectacular coronation ceremonies which took place in Westminster Abbey, London, England, at the time of the crowning of King George V. says, "It will not be denied that there was attached to it a dignity, a religious veneration, a genuine love for old English traditions which are of incalculable value. In all newer countries the interest centers in the show,—there is a supreme fondness for the spectacular,—hence the real significance of things easily escapes notice. In older countries rich in history and tradition the deeper meaning of things is not so easily lost sight of. It is certain that the coronation of King George V. made a deep impression on that sovereign, and bound the people of England to him and to their country as with hooks of steel. Who could not wish that Americans might acquire a little of that same kind of reverence for those

who are in authority? In striking contrast with the the English spirit is the coarse-grained familiarity with which American newspapers and people generally speak of their chief magistrate. A little of the English veneration for their king might not be amiss in our treatment of those who are in authority over us."

King George's Coronation Robe.

An American writer, in describing King George's Coronation Robe in an article in the columns of *The Lutheran*, issue of October 26, 1911, says; "The mantle or pallium worn by King George at his coronation, resembles a cape and just fits the shoulders, being fastened in the front by a clasp. It is made of cloth of gold, woven of plate gold threads, worked upon silk. Upon the cloth of gold is embroidered a design of laurel leaves; other parts of the robe being embroidered with emblems in various colors. The emblems consist of the Imperial Crown, the Imperial Eagle, the rose, shamrock, the thistle and the lotus-flower, the emblem of India. The Eagle is embroidered in silver, the lotus-flower in white; the rose, shamrock and thistle in their natural colors. These emblems are repeated over the whole surface of the robe, and with a laurel leaf ornamentation, add greatly to its richness and magnificence. All the materials used are of British manufacture."

The History of England

Thomas Babington Macauley, the renowned historian of England, who takes high rank among

the writers of the Victorian age, says; "The history of England is emphatically the history of progress. It is the history of a constant movement of the public mind, of a constant change in the institutions of a great society."

Coronation Chair

The Coronation Chair of the King of England is kept in the throne room of Westminster Abbey. Beneath the seat is the "Stone of Destiny," carried off from Scone by Edward I. in 1296.

Montgomery, the eminent American historian, says, "At the Abbey of Scone, near Perth, the English seized the famous Stone of Destiny, the palladium of Scotland, on which her Kings were crowned. Carrying the trophy to Westminster Abbey, Edward enclosed it in that ancient coronation chair which has been used by every sovereign since, from his son's accession down to that of George V.

King George V. belongs to the Hanover-Brunswick line of rulers, and is the fifty-eighth sovereign to occupy the majestic throne of England, and to wield the imperial sceptre over the destinies of the British Empire.

The British Empire

Bishop James M. Thoburn, for nearly half a century, or forty-six years a missionary in India, in his admirable book entitled, "The Christian Conquest of India," says, "By its latest enumeration, the results of which were announced in 1906, the British empire embraces eleven million, nine-hundred

and eight thousand, three hundred and seven-eight square miles, or slightly less than one-fourth of the earth's land surface, and over four hundred million people. Of this immense total, India represents over one seventh of the territory and three-fourths of the population, or three hundred million people. On January 1, 1877, Queen Victoria was proclaimed Empress of India at a durbar of unparalleled magnificence, on the historic 'ridge' overlooking the ancient Mogul capital of Delhi; and the long course of events by which India has come to be a part of the British empire was complete."

"The commencement of the reign of the late King Edward, VII, was signalized "by the Indian commemoration of his coronation, January 1. 1903, when he was proclaimed by the viceroy, as Emperor on the same site at Delhi that witnessed Queen Victoria's reception of the imperial title."

The empire of India consists of fourteen provinces. "Each has its own governor or head, but all are controlled by the supreme governing authority of India consisting of a Governor-General in council. The Governor-General, who is also called Viceroy, is appointed by the King of England, as are also the governors of the provinces of Madras and Bombay. The heads of the other provinces are chosen for their merit from those in the Anglo-Indian service. Among the leading provinces, after Madras and Bombay are, Bengal, United Provinces of Agra and Oudh, Central Provinces, Berar, Punjab, Assam, and Burma.

Bishop Thoburn, says, "The control, improve-

ments, and development which British rule have brought to India are exceedingly favorable, on the whole, to the native people themselves and the progress of missions.

The verdict of the missionaries is that British control of India is a marvelous example of efficiency, wisdom, progressiveness, and fairness to a subject race.

This verdict is also confirmed by native testimony, as is seen in these eloquent words, in which Babu S. N. Banerji expresses the sentiment of the most thoughtful and influential natives of the country.

‘Our allengiance to the British rule is based upon the highest considerations of practical expediency. As a representative of the educated community of India—and I am entitled to speak on their behalf and in their name—I may say that we regard British rule in India as a dispensation of Divine providence. England is here for the highest and the noblest purposes of history. She is here to rejuvenate an ancient people, to infuse into them the vigor, the virility, and the robustness of the West, and so pay off the long standing debt, accumulating since the morning of the world, which the West owes the East. We are anxious for the permanence of British rule in India, not only as a guarantee for stability and order, but because with it are bound up the best prospects of our political advancement. To the English people has been entrusted in the councils of Providence the high function of teaching the nations of the earth the great

lesson of constitutional liberty, of securing the ends of stable government, largely tempered by popular freedom. This glorious work has been nobly begun in India. It has been resolutely carried on by a succession of illustrious Anglo-Indian statesman whose names are enshrined in our grateful recollections."

British America

"British America is a little larger than the United States, and embraces all the northern portion of North America except Alaska, Greenland, Iceland and two small islands south of Newfoundland which belong to France.

Government

British America consists of the Dominion of Canada and the province of Newfoundland.

The Dominion of Canada

The Dominion of Canada is a union of the nine provinces of Quebec, Ontario, New Brunswick, Nova Scotia, Prince Edward Island, Manitoba, British Columbia, Alberta, and Saskatchewan. Besides the provinces, are the territories, covering an area of more than two million square miles.

The Governor-General

"A Governor-General is appointed by the British sovereign. Parliament consists of a Senate and a House of Commons. The senators are appointed by the Governor-General. The members of the House of Commons are chosen by the peo-

ple. Each province has an independent local government."

Rev. Milton J. Bieber, a Lutheran Field Missionary for Canada, in his valuable publication entitled, "Forward Home Mission Movement in Canada." says, "The Dominion of Canada is the largest colony in the British Empire. It is larger than the United States, including Alaska, by one hundred and seventy eight thousand square miles. It is almost as large as Europe. Its area is three million seven hundred and forty-five thousand five hundred and seventy-four square miles, and extends over twenty degrees of latitude. It stretches three thousand five hundred miles from east to west and one thousand four hundred miles from south to north. It is bounded by three oceans, has thirteen thousand miles of sea coast, and only three and one-half per cent. of its area is water. It has a continous waterway of two thousand three hundred and eighty-four miles from the mouth of the St. Lawrence to the heart of Lake Superior. Hudson Bay is as large as the Mediterranean Sea. A million square miles of its vast area is still unexplored has one-fourth of its territory occupied and only one-eighth is uuder cultivation.

Political

Canada is a colony, the largest in the British Empire. Her highest official is the Governor-General who represents the imperial monarch and is appointed by him. The first English Governor General was Lord Dorchester in 1768. The Gov-

ernor-General occupies 'The Government House,' at Ottawa, the capitol of the Dominion. Canada was composed of four independent provinces until 1867, when a confederation was formed and styled, 'The Dominion of Canada.' The original provinces were Ontario, Quebec, Nova Scotia and New Brunswick. Since then Manitoba, British Columbia, Prince Edward Island, Saskatchewan and Alberta have been admitted. The largest of these is British Columbia, area three hundred and seventy-two thousand six hundred and thirty square miles, with a coast line of seven thousand miles—as large in area as Texas with all of New England and New York state trown in. The province of Quebec is almost as large. Ontario is the size of Texas, Alberta and Saskatchewan are each only a little smaller than Ontario, while Manitoba measures up to North Dakota with three Rhode Islands filling up the empty space. Prince Edward Island is the smallest of the nine provinces a little larger than Delaware. Each of the provinces is headed by a Lieutenant Governor appointed by the Governor General.

The Provincial Parliament

Each province has also its own provincial Parliament composed of the Senate and the House of Commons, elected by the people like the Legislature of the States. The party in power elects its premier or leader, who appoints his cabinet. The premier and cabinet hold somewhat the position that the president of the United States and his cabinet hold.

The Dominion Parliament

The Dominion Parliament also consists of two houses like that of the provinces, but elected by the people, and representing the provinces, much like the congress of the United States. The Premier of the Dominion is Sir Wilfrid Laurier. Besides the provinces are Northwest Territories, covering an area of one million nine hundred and twenty-two thousand seven hundred and thirty-five square miles, an empire in itself; and the territory of the Yukon as large as California and half of Oregon together.

The vast dominions enfold resources and future possibilities, material political and religious undreamed of today.

Montreal

Canada can boast of some of the finest and most progressive cities on the Western continent. Her metropolis is Montreal which will soon pass the five hundred thousand mark. Situated on the St. Lawrence river, one of the largest and most magnificent rivers in North America, and soon becoming an open port, her trade with Europe and America is increasing by leaps and bounds. Montreal has many magnificent buildings and beautiful churches. She is one of the leading tourist cities in North America. Founded in 1642 she has many places of historical interest. Her philanthropic institutions rank among the best. Montreal is the seat of the famous McGill University.

Toronto

Toronto is the second city in size in Canada. She became a city in 1835. Toronto is the model city of the Western Hemisphere. She is the "Queen City" of the Dominion and "an American city in Canada." Situated on Lake Ontario, she shares the extensive lake traffic.

Winnipeg

Winnipeg is Canada's "half way house" between oceans. The city ranks second in America as a wheat shipping center, exceeding Chicago and Duluth. Winnipeg has been styled the gateway of the Canadian northwest.

The Parliament Building

The Parliament Building at Ottawa, the capitol of the Dominion of Canada is considered the "finest specimen of Gothic architecture in America."

Ottawa

Ottawa, Canada, and Washington, D. C., "The City of Magnificent Distances," are considered the two most beautiful cities in the world.

Halifax, Nova Scotia

Halifax, the capital and largest city of Nova Scotia, the famous "Land of Evangeline, has one of the best harbors in the world, and an extensive commerce.

The Lutheran Church in Canada

"The Church of the Reformation is as old in Canada as English Canadian history. She began in Halifax, Nova Scotia, when that city was founded, the first English settlement in British North America, in 1750.

The Rocky Mountains

The magnificent Rocky Mountains of the Canadian northwest, is a region famed for its marvelous beauty, and noted for its scenic wonders and glories.

The Domain of the North

The Dominion of Canada is an empire the size of Europe. The Domain of the North is a magnificent country of untold wealth, and is of vast extent. The present population of Canada is more than eight million.

Agnes C. Lant, in her admirable book, entitled "The Canadian Commonwealth," beyond doubt the most notable interpretation of the great Dominion ever published, says, in speaking of Canada's area, "All of Germany and Austria spread over Eastern Canada would still leave an area uncovered in the East bigger than the German Empire. England spread out flat would just cover the maritime provinces. Quebec stands a third bigger than Germany, Ontario a third bigger than France; and you still have a western world as large again as the East. Spread the British Isles flat, they would

barely cover Manitoba. France and Germany would not equal Saskatchewan and Alberta; and two Germanies would not cover British Columbia—leaving undefined Yukon and Mackenzie river and Peace river and the hinterland of Hudson Bay, an area equal to European Russia. If areas in Canada had the same population as areas in Europe, the Dominion would be supporting four hundred million people. In Canada you can find the climate of a Switzerland in the Canadian Rockies, of Italy in British Columbia, of England in the maritime provinces and of Russia in the northwest.

Girt almost round by the sea are the maritime provinces—Nova Scotia, Prince Edward Island, New Brunswick—in area within sixty-seven square miles of the same size as England, and in climate not unlike the home-land. Your impression of their inhabitants is of a quiescent, romantic, pastoral and sea-faring people—sprung from the same stock as the liberty-seekers of New England. It is a land that leaves a dreamy memory with you of sunset lying gold on the Bras d'or Lakes.

In British Columbia one reaches the province of the greatest natural wealth, the greatest diversity in climate and the most feverish activity in Canada. East of the mountains is a climate high, cold and bracing as Russia or Switzerland. Between the ranges of the mountains are valleys mild as France. On the coast towards the south is a climate like Italy; towards the north like Scotland. Of Canada's entire timber area—twice as great as Europe's standing timber—three-quarters lie in

British Columbia. Fruit equal to Niagara's, fisheries richer than the maritime provinces, mines yielding more than Klondike—exist in this most favored of provinces.

If Panama is turning the entire Pacific into a front door instead of a back door, then British Columbia knows the coign of vantage, which she holds as an outlet for half of Canada's commerce by way of the Pacific. It is in British Columbia that East meets West and works out destiny.

A Greater Britian Overseas

The colonies of England depend on the Mother Country for protection from attack by land and sea. Of the vessels calling at Canadian ports, three-fifths are British, one-fifth foriegn and one-fifth Canadian.

What is the future portent of the migration of Englishmen of the best blood and traditions to Canada? There can be only one portent—a Greater Bri-rian Overseas, and Canada herself has not in the slightest degree awakened to what this implies.

The Aztec Indians used to cement their tribal houses with human blood. Canada's part in the Great War may be the blood-sign above the lintel of her new nationality.

So far scarcely a cloud appears on the horizon of Canada's national destiny. Like a ship launched roughly from her stays to tempests in shallow water, she seems to have left tempests and shallow water behind and to have sailed proudly out to the great deeps. In 1867 she settled forever what in the United States would be called 'states rights.'

That is--she gathered the scattered members of her fold into one confederation and bound them together not only with the constitution of the British North America Act, but with bands of iron and steel in railways that linked Nova Scotia with British Columbia.

Under the British North America Act Canada is ruled today.

There is first the Imperial government represented by a Governor-General. The commandant of Canada's regular militia is also an Imperial officer.

There is second the federal government with executive, legislature and judicial powers; or a cabinet, a parliament, a supreme court.

There are third the provincial governments with executive, legislative and Judicial powers.

The Cabinet—or inner council of advisers to the Governor-General—must be elected by the people and directly responsible to the House. At its head stands the Premier.

The Parliament in the the Dominion consists of the Commons and the Senate. The Commons are elected by the people. The Senators are appointed by the Governor-General, strictly under advice of the party in office, for life. Canada has her destiny in her own hands, and what she works out both England and the United States will bless; but with as many British born in her boundaries anchored to freehold of land as made England great in the days of Queen Elizabeth, unless history reverse itself and fate make of facts dice tossed to

ruin by malignant furies, then Canada's destiny can be only one—a Greater Britian Overseas.”

The British Empire embraces nearly twelve million square miles, or slightly less than one-fourth of the earth's land surface. It is an empire of vast extent. It is the greatest empire on the face of the earth. It is a glorious empire, unsurpassed in grandeur and strength by any other in the world.

The sun never sets on the flag of the British Empire. The majestic throne of the British Empire is firmly planted upon the invincible rock of right government.

The English Navy

England, the glorious native land of the ancestors of the GLANDER descendants. is the proud mistress of the seas, at whose golden girdle hangs the subject keys of many lands and distant realms.

England is a maritime nation, and possesses the largest and most powerful navy in the world. There is no nation on the face of the earth that can wrest from Britannia the rule of the waves.

England is one of the foremost world powers, and has planted numerous colonies. England is the only nation on the globe that has been successful in the establishing of colonies. Wherever the English nation has gone, she has spread the English language, carried the King James Version of the English Bible, introduced the Book of Common Prayer, or English Liturgy, and planted the Anglican Church. Wherever the British flag has been unfurled, civilization has sprung up as if by magic.

The English Race

The brilliant American historian, Rev. Henry William Elson, Ph. D., in his splendid volume, entitled, "History of the United States," says, "The reformation in England had continued through the reigns of Henry VIII, Edward VI, and, after a momentary reaction under Mary, had been completed under Elizabeth. The long reign of 'Good Queen Bess,' ending in 1603, brought not only internal peace, a notable revival of industries at home and activity on the sea, it also raised the British nation to a first-class power. And the Spaniard at length found his match in the Briton.

For five centuries, in their island home, the Norman and the Saxon, the Angle and the Jute, had commingled, until each had lost his identity in the producing of a race unsurpassed by any other in history—the English race; and, this people now, at the close of a long and successful struggle for religious liberty, had taken a foremost place among the nations. England was now siezed with a desire to expand, and her attention was turned toward the New World.

Conscious of the strength of youth, Englishman set forth upon the sea, and stood ready to dispute with Spain the dominion of the ocean. The Elizabethan Era is renowned in English history, not only for its literature, but for its growing power upon the sea, and especially for its hardy and skilful seamen. There were Hawkins the slave trader, the famous half-brothers, Humphrey Gilbert

and Walter Raleigh, Gosnold, Newport, and Forbisher, and above all Francis Drake, the greatest seaman before Nelson. Drake was the first to put into practice the policy of weakening Spain by attacking her in America. Drake it was who made a great voyage around the earth ending in 1580, the second in history, in which he took many Spanish prizes; and henceforth he was known by the Spaniards as the Dragon. Eight years after the completion of his famous voyage he played an important part in the most momentous event of the century in which he lived—the defeat of the Spanish Armada. Few events in history have been more far reaching in their results than the destruction of the Spanish Armada. It marked the end of the Spanish dominion of the sea. It was the beginning of the end of the national greatness of Spain. From this time the Empire declined steadily and irresistibly and three hundred and ten years later the downfall was completed in the short decisive war with the United States of America. What England began in 1588 her child, then unborn, was to complete three centuries later; and the power of Spain was confined to the bounds of her own peninsula.”

It was during the long reign of Elizabeth, that the British began to turn their attention to colony building.

“The greatness of the modern British Empire takes its rise from the defeat of the Spanish Armada. As a maritime power England soon rose to the first place, and from that day to the present there

has been none successfully to dispute her sway. The defeat of the Spanish Armada has been pronounced the opening event in the history of the United States. From that moment North America was open to colonization with little danger of hindrance from the Spaniards. Even before that event England had made a beginning of colonizing America, and the first Englishman to engage in it was Sir Humphrey Gilbert. Obtaining a charter from Queen Elizabeth, he made a heroic attempt to found a colony in Newfoundland; but Gilbert lost his life by shipwreck, and his mantle fell on the shoulders of a much abler man than himself, one who must be considered the father of English colonization on the soil of the United States—Walter Raleigh.

Sir Walter Raleigh

Raleigh was one of the best representative Englishmen of his age. He was a student of books and a leader of men. A pupil of Coligny, a friend of Spenser, he was a Statesman and a scholar, a courtier and a soldier, and in each he was one of the leading men of his times.

The Jamestown Colony

In 1607 the first permanent English colony was planted at Jamestown, Virginia, and in 1608 the first book written by an English colonist about America was printed in England. It was by Captain John Smith. The volume was entitled, "A True Relation of Virginia."

Pocahontas

The romantic story of Pocahontas and Captain John Smith, is well known to every reader of American history.

John Rolfe

The young Englishman, by the name of John Rolfe, one of settlers of Jamestown, Virginia, proposed to marry the lovely Indian princess Pocahontas, the oldest daughter of Powhatan, and the proposal met the approbation of the King.

The Baptism of Pocahontas

Pocahontas accordingly professed the faith of the Christian religion, and was baptized from a font hewn from the trunk of a tree, in the little rugged church at Jamestown.

The Marriage of Pocahontas

The Englishman John Rolfe and the Indian princess Pocahontas were married in the beginning of April, 1613. The marriage took place in the Episcopal Church at Jamestown. Rector Bucke, the Pastor of the Parish, clad in the vestments worn by the clergy of the Anglican Church, was the officiating minister who performed the marriage ceremony according to "The Form of Solemnization of Matrimony," as contained in the Book of Common prayer, or the Church of England Liturgy. Powhatan the Indian King of Virginia, sent Opachisco, or Opechautanough, "an old uncle of hers, and his two sons, to see the manner of the marriage,

and to do in that behalf what they were required, for the confirmation of it, as his deputies."

The Church was beautifully decorated with wild flowers for the glad occasion. The sun shone brightly, and the birds of the surrounding forest sang sweetly, as Pocahontas the renowned Indian princess, and charming daughter of Powhatan, the Indian King, entered the church with her uncle and two brothers, who served as royal deputies, for which purpose they had come. Before the altar, Opecancanough, as the regal representative of her father, turned to John Rolfe and in marriage gave her to him.

It was a picturesque scene that presented itself in the Episcopal Church at Jamestown, on that bright April day, three hundred and three years ago, for the uncle and two brothers of Pocahontas were clad in Indian costumes suited to their princely rank as the royal deputies of the King.

Descendants of Pochantas

Many of the prominent families of the State of Virginia, at the present time, are the descendants of the Indian Princes Matoka, or Pocahontas.

Anne Hollingsworth Wharton, in her notable volume, entitled, "English Ancestral Homes of Noted Americans," says, "In view of the benefits that came to the Colony at Jamestown through the mediation and kindly offices of the little Indian Princess, the descendants of the early settlers of Virginia certainly owe a debt of gratitude to her memory. This indebtedness has with the past year, been very

gracefully acknowledged by the Colonial Dames of America in the State of Virginia, who have erected two beautiful windows in St George's Church, Gravesend, bearing the figures of Rebecca and Ruth. In the window on the right of the chancel is a graceful figure of Rebecca, that being the baptismal name of Pocahontas and under the figure the scene of her baptism is portrayed. The other window in the left of the chancel, represents Ruth, bearing sheaves of wheat in her arms, and typifies the constant devotion of the young Indian girl to the settlers at Jamestown and also her willingness to follow her husband and his people to a strange land."

The ashes of Pocahontas repose in the chancel of St. George's church.

A Notable Event.

A notable event occurred in Washington—the city of splendid buildings, and the magnificent Capitol of the Nation, when on December 18, 1915. Woodrow Wilson, President of the United States, was united in marriage to Mrs. Edith Bolling Galt, a descendant of the noble Indian Princess Pocahontas.

Admiral Dewey

On May 1, 1916, the eighteenth anniversary of the defeat of Admiral Montojo, the Spanish naval leader, all Washington paid homage to the one man of modern history who sank or captured an enemy fleet without the loss of a single man—Admiral George Dewey—at the battle of Manilla Bay.

The Royal Churches

The Lutheran Church, and the Episcopal Church, or the Church of England, which after the American Revolution came to be known as the Protestant Episcopal Church, are the only two Churches that have been planted on American soil by the authority of the King of England.

The English Nation

Professor Painter, says, "The English nation, like the English language, is composite. The principal element in both, coming chiefly from the Angles and Saxons, is Teutonic. Through the native population of the British Isles—Britons, Scotch, and Irish—there has gradually been introduced a Celtic element. The Danes who in the ninth century established themselves in England and were afterward absorbed, strengthened the Teutonic element. Through the Norman Conquest, in the eleventh century a further Celtic element was introduced. The infusion of this Celtic strain into the sturdier Teutonic stock has been peculiarly fortunate, imparting to the English character a greater delicacy of feeling and a finer poetic sensibility. The greatness of English literature is due, in no small measure, to this happy admixture of Teutonic and Celtic elements.

The English Language

"The Old English or Anglo-Saxon, which was first reduced to writing after the establishment of Christian schools, belongs to the Aryan or Indo-

European group of languages. The other principal members of this group, besides the Teutonic branch to which the Anglo-Saxon belongs, are the Indic, the Iranian, the Hellenic, the Italic, the Celtic and the Slavonic. They all sprang originally from the same mother tongue, the home of which is commonly supposed to have been central Asia. Their relationship is clearly established by the substantial identity of many words and grammatical forms. The Anglo-Saxon belongs to the Teutonic branch of the Aryan family, and is closely related, on the one hand, to German, and on the other to Scandinavian. It is an inflected language with four cases. In England it was divided into four dialects—the Northumbrian, the Mercian, the Kentish, and the West Saxon. Most of our Anglo-Saxon remains are in the West Saxon dialect, though it is from the Mercian which was spoken in central England, that modern English is most directly derived.”

The Philologist, Earle, says, “The Angles first produced a cultivated book-speech, and they had the natural reward of inventors and pioneers, that of setting a name to their product.”

The English language, is a composite language, and excels all others in strength, vigor, and massiveness.

Shaw, says, “For more than fourteen centuries the thoughts and feelings of the English people have found expression in the language which we now speak. The rude dialects that were brought to Britain by our forefathers, though differing in many particulars, were like the modern English in all es-

sential respects. This venerable language has undergone many changes and modifications, has been affected by strong foreign influences, has stripped itself of many of its inflections, has acquired a vast vocabulary, has passed from youth to maturity. Between its youth and its maturity there has been wonderful growth, but the identity remains. The modern English is the Anglo-Saxon developed."

"The English language is said to be 'composite', because it is composed of words from other languages. No other tongue is made up of parts taken from so many sources."

The English is spoken today by two hundred million people in different parts of the world.

English Literature

Thomas B. Shaw, in the admirable "Revised Edition" of the Shaw-Backus volume, entitled, "English And American Literature," says, "In their literary inheritance, the readers of the English language are the richest people that the sun shines on. Their novelists paint the finest portraits of human character, their historians know the secrets of entrancing description and of philosophical narration, their critics have acumen, their philosophers probe far into the philosophy of mind, their poets sing the sweetest songs."

The English language is made up of parts taken from numerous sources. "There is this advantage, however, in its being made up of so many elements; there are several ways of expressing a single idea, so that variety is easily secured. Besides, we can

express more accurately slight distinctions in meaning and delicate shades of thought, than is possible in other languages." The English language is superior to all others, and is destined in the Providence of God to become the universal language of the world. A writer using the English language, can produce a finer word painting, than is possible for one using any other languages. Professor Painter, says, "The literary history of England extends through no fewer than twelve centuries; and already five hundred years ago it had produced in Chaucer one of the world's great writers."

American Literature

"American literature is an offshoot of English literature, and shares the life of the parent stock. It uses the same language; and its earliest writers were colonists who had received their education in England. The culture of this country is distinctively English in origin and character; the differences are but modifications growing out of the new environment. We owe our laws and our religion chiefly to England; and the political independence achieved through the Revolution did not withdraw us from the humanizing influence of English letters."

William Shakespeare

F. N. Painter, says, "From the time of Chaucer to the present day, England has produced many great writers—almost colossal figures in universal literature, Chaucer, Spencer, Bacon, Tennyson, Mil-

ton—these are great names but by common consent Shakespeare towers above them all. The case is not altered when we take into account other nations. Greece had its Homer; Rome, its Virgil; Italy, its Dante; Germany, its Goethe; France, its Hugo. But if the judgement of competent critics were taken, Shakespeare would be placed on the throne as King among great writers, living and dead.”

The Shakespeare Celebration

The tercentenary of the death of the immortal Shakespeare, was celebrated during the month of April, of this year, by the English speaking people throughout the world.

Dr. Sandt, the scholarly editor of “The Lutheran,” says, “If the celebration of the tercentennial of Shakespeare’s death will result in the revival of interest in the greatest of the world’s poets and his immortal creations, much good will be accomplished. It is to be hoped, therefore, that there will be such a revival of interest in Shakespeare as to make him once more the popular hero he was in days gone by. His plays were written for the people and should not be allowed to become the almost sole possession of students and scholars.”

The English Bible

Rev. Richard Lovett, M. A., in his valuable volume, entitled, “The Printed English Bible 1525-1885,” says, “The history of the translation of the Bible into English, and the circulation of it by

means of the printing press, is one of the most heroic and fascinating in our history. The long succession of noble and famous men linked with its story begins with John Wycliffe and William Tindale, includes the sovereigns Henry VIII., Edward VI.; Elizabeth and James I., the statesman Thomas Cromwell, Sir Thomas More and Lord Burleigh; the churchman Wolsey, Gardiner, Cranmer, Cuthbert, Tunstal and Matthew Parker; and a noble army of scholars--Miles Coverdale, Taverner, W. Whittingham, Reynolds, of Corpus Christi, Oxford, with hosts of others who, in greater or lesser degree, have combined to perfect the work so well begun by Tindale.

The English nation as a whole has not even yet fully realized what it owes to these men and to their work. Wherever the facts are known with any accuracy and fulness, there admiration and gratitude are strong; but fifty Englishmen can be found able to give a fairly complete sketch of Henry VIII's deeds and misdeeds, for one who can sketch correctly the life and work of Tindale, yet the man to whose scholarship and toil and personality the character and quality of the English translation of the Bible are due, and who died a martyr's death in order to place that translation within the reach of every plough-boy, did far more for the welfare and progress of the nation than the King who would have burnt him at the stake if he could."

The Anglo Saxon Versions

Rev. W. F. Moulton, M. A. D. D., in 'his splendid volume, entitled, "The History of the English Bible," says, "The Anglo-Saxon versions which have come down to us, comprise little more than the Psalter, the four Gospels, the Pentateuch, and some of the historical books of the Old Testament."

Only a few fragments of the Anglo-Saxon translations of the Scriptures are now extant.

The Modern Versions

A century before the birth of the immortal Luther, John Wycliffe, canon of Lutterworth, who is called "The Morning Star" of the Reformation, completed the work of translating the entire Bible into English.

The earlier translations of the Scriptures before the art of printing was invented, were only accessible in manuscript to its earliest readers.

Rev. John P. Hentz, D. D., says, "John Wycliffe, 1324-1384, the well known reformer brought out a complete copy of the Bible in the English tongue in 1382. This was a great event for the English people. It gave them what few other nations had, the Bible in their own native tongue."

Rev. Richard Lovett, M. A., says, "The first complete English translation of the Bible was the work of John Wycliffe, his friends and followers. Wycliffe's Bible was never printed until modern days. Many readers may be surprised to learn that it was first issued from the press in the year

1848. These facts do not, and ought not in any way, lessen our sense of indebtedness to Wycliffe. His version preceded the invention and general use of the printing press by at least seventy years, and during all that time was circulated, as all books at that date, in manuscript. More than one hundred and fifty manuscripts of Wycliffe's version are extant, and are among the most precious of literary treasures. The last which appeared in a book-seller's catalogue was priced at one thousand pounds.

The work of Wycliffe and his coadjutors had an influence of the most potent kind upon the development of religious life and thought in England."

Rev. W. F. Moulton, M. A. D. D., says, "As the art of printing was invented fifty years later, and not introduced into England until 1477, the English Bible was only accessible in manuscript to its earliest readers"

Rev. Richard Lovett, M. A., says, "The Bible of the English-speaking nations was largely the work of one heroic, simple minded, scholarly man, William Tindale. After Tindale there came a great army of workers, from Coverdale, his friend and fellow labourer, down to the men who completed the revision of 1881. This great army of workers who have devoted so much labour, thought and scholarship to the improvement of the English Bible have done little more than polish up and improve Tindale's work. He entered deeply into the abiding spirit of the Bible by close study, and intimate knowledge of the original Greek and Hebrew texts,

before he began to translate. The English Bible bears throughout its phraseology the impress of a wholly consecrated life.

It was this combination—the right spirit, actuating the right man, at the right epoch of English history—which gives Tindale his pre-eminence.

The late Rev. Revere Franklin Weidner, D. D. L. L. D., who was an eminent scholar and theologian, says, “The English translation of the Bible has a growth, and is the result of labours and scholarship of four centuries.”

Among the English translations of the Bible prepared by eminent scholars, and printed during the sixteenth century we may mention Tyndale’s New Testament, 1525—the first printed edition of any part of the Scriptures in English. Coverdale’s Bible, 1535. Matthews Bible, 1537. Taverner’s Bible, 1539. The Great Bible of 1539. The edition of 1540 contains a preface by Cranmer and is known as Cranmer’s Bible. The Genevan Bible, 1560, published by the English exiles in Geneva. The Bishop’s Bible, 1568—so-called because eight Bishops assisted in this revision. The Rhemish New Testament, 1582—published by Romanists at Rheims, France. The Donay Bible, 1609, or the first Roman Catholic English Bible, printed toward the close of the first decade of the seventeenth century.

The King James Bible

The King James Bible, 1611—known as the Authorized English Version, is the work of many

hands. The Authorized, or King James Version of 1611, is built on the labors of many predecessors.

Myers, says, "With the end of the Tudor line, James VI of Scotland, son of Mary Stuart, came to the English throne as James I. of England.

One of the most noteworthy literary labors of the reign of James I. was a new translation of the Bible, known as King James' Version, published in 1611."

A memorable conference took place at Hampton Court Palace, long a royal residence of the Kings of England, known as Hampton Court Conference, shortly after the accession of James I. to the throne of England, in order to the settlement of ecclesiastical disputes between the Puritan party and the representatives of the Anglican Church.

Dr. Moulton, says, "When James I. succeeded to the throne in March, 1603, he found the southern part of his dominions in a state of great uneasiness and disquiet in consequence of the differences between the Puritan party and their opponents in the Church of England. One of the first events in his reign was the presentation of the celebrated 'Millenary Petition,' subscribed by some hundreds of Puritans, praying for alterations in the Church service, and for greater strictness in ecclesiastical discipline. The King, by no means unwilling to play the part of moderator, resolved to convoke an assembly, in which the discordant opinions of rival parties might be stated, and be submitted to free discussion. Thus originated the famous Hampton Court Conference,

held on the fourteenth, fifteenth, and sixteenth of January 1604. At this conference the Puritans were represented by Dr. Reynolds, President of Corpus Christi College, Oxford, Dr. Sparke, Mr. Knewstubs, and Mr. Chaderton; the opposite party by Whitgift, Archbishop of Canterbury, Bancroft, Bishop of London, seven other bishops, and five deans. An account of the sum and substance of the conference, written by Dr. Barlow, Dean of Chester; is our chief authority for the proceedings of this assembly. In the course of the second day, Dr. Reynolds 'moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original. To which motion there was, at the present, no gainsaying, the objections being trivial and old, and already in print, often answered; only my lord of London well added, that if every man's humour should be followed, there would be no end of translating. Whereupon his Highness wished that some special pains should be taken in that behalf for one uniform translation and this to be done by the best learned in both universities; after them to be reviewed by the bishops and the chief learned of the church; from them to be presented to the Privy-council; and lastly to be ratified by his royal authority. And so this whole church to be bound unto it and none other. It is not improbable that the scheme would have fallen to the ground, had it not harmonized so completely with the King's turn of

mind and favorite pursuits. When Convocation met, shortly after the conference, not a word appears to have been said on the subject. A letter from the King to Bancroft, dated July twenty-second, 1604, gives us our earliest information, but by this time the plans for the execution of the work seem to have been completely arranged. The King announces that he has chosen fifty-four translators, to meet in various companies at Westminster, Oxford and Cambridge, under the presidency of the Dean of Westminster and the two Hebrew Professors. Bancroft is required to take steps, in conjunction with the other bishops, for providing the translators with church preferment in recompense for their labors, and also for procuring from learned men throughout the Kingdom criticisms on the earlier translations, and suggestions on difficult passages. The letter in which the King refers to the fifty-four translators contains no list of names, and no information from other sources enables us to ascertain with exactness on whom the choice had fallen. The lists we possess specify no more than forty-seven.

The sacred poet has beautifully said:

*"How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine
To guide our soul to heaven."*

The Authorized Version

Rev. John P. Hentz, D. D., says, "This was undertaken in 1604 under the order of King James I. and executed under the supervision of the Anglican

Bishops. Like those preceding and those following it, it was a revised version. Unlike the Lutheran Version it was the work of many minds. Fifty-two theologians were employed on it, chosen for the purpose by King James. They divided into six companies. Each company had a part assigned to it, and each member of that company translated that part. When done they compared and corrected the result of their labor. After this each company's work was submitted to a representative committee for final correction and decision. Thus we see, very great care was taken to produce an accurate translation.

These translators were men of the best scholarship, and of sound judgment. They labored with painstaking industry, and with upright purpose, for nearly three years, and published their work in 1611. While not faultless, it has been pronounced by friend and foe, 'as the finest specimen of our prose literature at a time when English prose wore its stately and most majestic form.' Though stately and majestic, it is a work of great simplicity. Ninety per cent of its words are Saxon. For three hundred years it has continued the Bible of the English speaking people and is yet in use throughout the wide world where our language is known and spoken."

The Holy Scriptures

The late Dr. Seiss, who was a prince among pulpit orators, says of the Bible, "The Bible is the oldest of books. Some portions of it are much more recent than others, but a large part of it has come

down from the remotest antiquity and antedates all other writings in the world. It contains a journal of events which transpired centuries before the building of the Pyramids. The book of Job existed before Cadmus carried letters into Greece. The five books of Moses were read in holy assemblies two hundred years before Sanchoniathon wrote. David and Solomon had uttered their sacred songs and prophecies half a century before Homer enraptured the Greeks with his verses or Lycurgus had given laws to Lacedaemon. Dozens of the books of Scripture were complete a hundred years before the first public library was founded at Athens; and the last of the prophets had ended his message before Socrates, Plato, and Aristotle had propounded their philosophies. Though hoary with age, its youthful vigor remains, and its natural force is not abated. It has only grown fresher with age, and strengthened with every new trial. It has been at the births and deaths of a hundred mighty nations, and seen empires rise, flourish, and fall, and coexisted with the longest lines of earthly Kings, and beheld some of the sublimest monuments of human effort come forth and disappear, and passed a hundred generations in reaching us; but, withal, it still lives, in all nations, in all languages, the most precious legacy of departed ages, and the only thing that remains to us from some of them. Even those parts which were written by men were produced by a mysterious motion and illumination of the Holy Ghost,—by inspiration of God. Indeed the whole book is a literary aerolite, all the characteristics of which are unearth-

ly, and whose own superior attributes are so many demonstrations of its superhuman source. Every leaf of it bears the sunlight of some sphere. Every page has on it the imprimatur of God.

From the first words 'In the beginning,' onward to the last 'Amen,' we find variety, beauty, pathos, dignity, sweetness, magnificence, and glory, such as are contained in no other compositions."

Sir William Jones, that great Orientalist and scholar, has said of the Holy Scriptures, "That this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written.

*"Most wondrous Book! Bright candle of the Lord!
Star of eternity! Only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely! Only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."*

Etheridge in his "Introduction to the Targums," says,

"The Bible is for the world. The families of man have in it their common genealogical register and the divine charter of their common rights."

A Notable Anniversary

The Tercentenary Anniversary of the publication of the King James Bible, 1611—or the Authorized Version of the English Bible, was observed by the English speaking people throughout the world during the year 1911.

It was a notable anniversary, the observance of which called the attention of the Christian world to the Bible in an unusual way.

A Rare Copy of the English Bible

A Lutheran pastor in St. Paul, Minnesota, Rev. L. F. Gruber, has a copy of the original first edition of the King James or Authorized Version of the Scriptures. It is a "Rare, Interesting and Valuable Book."

The English Universities

Rev. Prof. Henry Eyster Jacobs, D. D. L. L. D., S. T. D., Dean of the famous Lutheran Theological Seminary, at Mount Airy, Philadelphia, Pa., the most accomplished scholar and theologian of the Lutheran Church in America, and the author of many valuable volumes, says, "Through Cambridge and Oxford, the Reformation entered England. To the two great English Universities, every reader of the English Bible, from the Versions of Tyndale and Coverdale, down to the Revised Version, owes a debt of gratitude that cannot be repaid."

The Oxford Humanist Reformers

Meyers, say, "One of the earliest centers of humanism in the North was Oxford in England.

Here we find, just as the old age was merging into the new, a celebrated group of humanists. Among them three men, Colet, Erasmus, and More, stand pre-eminent as promoters of the New Learning."

Henry VIII

"It was in the eighth year of Henry VIII's reign that Martin Luther tacked upon the door of the Wittenberg Church his famous ninety-five theses. England was stirred with the rest of Western Christendom. When, a little later, Luther attacked directly the papal power. Henry wrote a Latin treatise refuting the arguments of the audacious monk."

Defender of the Faith

The Pope, Leo X, rewarded Henry's Catholic zeal by conferring upon him the title, 'Defender of the Faith' (1521). This title was retained by Henry after the secession of the Church of England from the papal see, and is borne by his latest successor to-day, although he is 'defender' of quite a different faith from that in the defense of which Henry first earned the title."

The English Reformation

"The Tudor period in English history covers the sixteenth century and overlaps a little the preceding century and also the following. It was an eventful and stirring time for the English people. It witnessed among them great progress in art, science, and trade, and a literary outburst such as the world had not seen since the best days of Athens.

But the great event of the period was the Reformation. It was under the sovereigns of this house that England was severed from papal Rome, and Protestantism became firmly established in the island.

The Reformation in England was, more distinctly than elsewhere, a double movement. First, England was separated violently from the ecclesiastical empire of Rome, but without any essential change being made in creed or form of worship. This was accomplished under Henry VIII.

Second, the English Church thus rendered independent of Rome, gradually changed its creed and ritual. This was effected chiefly under Edward VI. So the movement was first a revolt and then a reform. In so far as it was a secession movement, it was practically merely the culmination of an age-long controversy between England and the Papacy. 'For three hundred years,' in the words of the historian Green, 'the Pope had been the standing grievance of Englishmen.' Time and again the English Parliament had passed acts declaring that the Pope should not do this and should not do that in England. It was this sensitiveness of English respecting the jurisdiction in England of a foreign potentate that made it so comparatively easy for Henry VIII., during the first stir and excitement of the reform movement, to cut England loose from the papal empire.

In so far as the movement was a religious reformation, the soil in England had been in a measure prepared for the seed of the reformed faith by the labors of the humanists," especially by the labors of

the celebrated Oxford reformers, Colet, Erasmus, and More.

A Notable Volume

A notable volume, indispensable to the student who wishes to gain a thorough knowledge of the history of the English Reformation, and of the history of the English Bible, is the scholarly work entitled, "The Lutheran Movement In England During The Reigns Of Henry VIII. And Edward VI., And Its Literary Monuments." By Henry Eyster Jacobs D. D. It is "A Master Work On Apologetics," and furnishes the student of history with valuable information concerning the history of the Anglican Communion, the origin of the Thirty-nine Articles of the Church of England, and the compilation of the Book of Common Prayer, or English Liturgy.

As "A Study In Comparative Symbolics," the volume shows the far-reaching influence of the Lutheran faith in establishing the principles of the Church of England.

This book when it first appeared, interested the theologians of two continents. It clearly and convincingly sets forth how much of good Episcopalians have borrowed from Lutherans.

It is a book which has done much to secure for the Lutheran Church a proper estimate in the minds of those outside of her communion and to give her own ministers correct ideas and full information concerning the faith and worship of the Lutheran Church as compared with that important and influential denomination, the Protestant Episcopal Church."

It is an invaluable work, and indispensable to any one at all interested in "Comparative Liturgics and Symbolics."

The Anglican Church

The Anglican Church, or the Church of England, is the Established Church of England, and of all parts of the British Empire. The Episcopal Church is next to the largest Protestant Church in the world. Of all the Protestant Churches the Anglican Church, or the Church of England, and of all parts of the British Empire, and the Protestant Episcopal Church in the United States, are the nearest to the Lutheran Church.

The Thirty-nine Articles

The Thirty-nine Articles, together with the Book of Common Prayer, form the present standard of faith and doctrine in the Anglican Church.

The XXXIX Articles, and the Book of Common Prayer, or Anglican Liturgy, are the Symbols of Faith of the Church of England. The Augsburg Confession, of the year 1530, is the principal source of the Thirty-nine Articles of the Church of England. Archbishop Laurence in his Bampton Lectures on The Thirty-nine Articles, "ascribes the origin of the formularies of faith which were promulgated during the reign of Henry VIII." to a suggestion of Melancthon. Archbishop Laurence, says, "Nor is it too much to suppose, that the formularies of faith, which were promulgated in the reign of Henry, originated in the advice of Melancthon, as

contained in a letter to that Prince, dated March 3, [13] 1535."

The reign of Henry VIII. covers the eventful period in the history of England from 1509-1547.

Archbishop Laurence, says, "Certain articles of religion were drawn up and edited in the King's name, which were evidently of a Lutheran tendency."

The historian Myers, says, "In 1552 were published the famous Forty-two Articles of Religion, which formed a compendious creed of the reformed faith. These articles, reduced finally to thirty-nine, form the present standard of faith and doctrine in the Church of England."

Archdeacon Hardwick in his well-known "History of the Articles of Religion," furnishes us with a full treatment of the relation of the Anglican Church "to the Augsburg and Wurtemberg Confessions, that, it will supply the most needed information" any one may desire concerning this subject.

The admirable pamphlet of the late Dr. Morris, entitled, "The Lutheran Origin of the 39 Articles of the Church of England" "has collected the statements of many English writers on the fact, which no scholar, or well informed person will any longer venture to dispute, that the Thirty-nine Articles are of Lutheran origin."

The Book of Common Prayer

It was during the reign of Edward VI. that a change was made in the manner of conducting the services of the Church.

Myers, says, "The services of the Church,

which hitherto—save as to some portion of them during the last three years of Henry's reign—had been conducted in Latin, were ordered to be said in the language of the people.

In order that the provision last mentioned might be effectually carried out, the English Book of Common Prayer was prepared by Archbishop Cranmer, and the first copy issued in 1549. This book, which was in the main simply a translation of the old Latin Missal and Breviary, with the subsequent change of a word here and a passage there to keep it in accord with the growing new doctrines, is the same that is used in the Anglican Church at the present time. The late Rev. Beale Melancthon Schmucker, D. D., who was the most eminent liturgical scholar of the Lutheran Church in America, in his classical Preface to the Church Book of the General Council of the Evangelical Lutheran Church in North America, says, "In the Providence of God, it was allotted to the Lutheran Church, first of all, to revise, purify, and translate the Church Service. This she did, not for herself alone, but for all Protestant Christians who retain any part of the old Order of Worship. The Lutheran revision of the Communion Service, issued in many editions in many states and cities, had been fully tested by more than twenty years of continuous use before the revision of the service made by the Anglican Church, first issued in the Prayer Book of Edward VI. 1549.

Between this first Prayer Book of the Church of England and the Lutheran Service, there is a close agreement. The causes whence this resulted

are clearly traceable. The Sarum and other Anglican Missals, from which translations were made, agreed almost entirely with the Bamberg, Mainz, and other German Missals, all alike differing from the Roman use. Archbishop Cranmer, Primate of the Anglican Church, and head of the Commission which prepared the first English Prayer Book, was thoroughly familiar with the Lutheran Service, having spent a year and a half in Germany in conference with its theologians and Princes, and was on intimate terms with Osiander, while he and Brentz were at work preparing the Brandenburg-Nurnberg Order, in 1532. Two Lutheran Professors, called to the English Universities, took part in the formation of the English Book; one of whom, Martin Bucer, with Melancthon and others; had prepared the Revised Order of Cologne, 1543, translated into English in 1547, and largely followed by the framers of the Book of Edward VI. Moreover, during the years from 1535 to 1549, there had been constantly recurring embassies and conferences between the Anglican and Lutheran divines and rulers touching these matters, as well as unity of faith on the basis of the Augsburg Confession.

It was natural, therefore, that the first and best Service Book of the Church of England should closely resemble the Lutheran Service, and present but few divergencies from it. And should the Anglican Church, and her daughters, return to the use of the first Book of Edward VI., as many of her most learned and devout members have ever wished there would be an almost entire harmony in the

Orders of Worship between these two daughters of the Reformation."

The distinguished English historian, Albert Frederick Pollard, M. A., in his admirable work entitled, "Thomas Cranmer and the English Reformation 1489-1556," says of "The First Prayer Book of King Edward VI. 1549," "In its final form the first Book of Common Prayer was a blow to the extreme Reformers. The Book was, in fact, neither Roman or Zwinglian; still less was it Calvinistic, and for this reason mainly it has been described as Lutheran. Richard Hilles, a well informed layman, compared the communion service with that adopted in the Nurnberg churches and in some of the churches of Saxony. But the resemblance was due not so much to conscious imitation as to the common conservatism which characterized the Lutheran and Anglican service books, and led to the retention in them of many Catholic usages which Reformed churches in Europe rejected. The Anglican was, in fact, the most conservative of all the liturgies produced by the Reformation. The Sarum Use was its basis; but Cranmer's extensive acquaintance with contemporary liturgies enabled him to select the best from an enormous range of material. His indebtedness to the Breviary of Cardinal Quignon has already been mentioned; with all the more important Lutheran service books he was familiar; and his correspondence with his wife's uncle, Osiander, and with Zwinglian divines such as J. de Watt (Vadianus) kept him in touch with the trend of every variety of continental opinion. Perhaps the clearest traces

of foreign influence may be found in the similarities between the Baptismal Office of the First Book of Common Prayer and the *Pia Consultatio*, compiled by Bucer and Melanchthon and published under the authority of Hermann Von Wied, the reforming Archbishop of Collogne, in 1543. But Cranmer also laid under contribution the liturgies of the Greek Church, numerous editions of which had been printed before 1548, and possibly of the Mosarbic or ancient rite of Spain. Quite apart from conflicting views in the English Church and Parliament which made compromise essential, it was not likely that a liturgy derived from such various sources, would embody or emphasize one clear, definite, dogmatic system, nor is a liturgy the proper vehicle for the assertion of dogma. The value of the English Book of Common Prayer is not to be compared with that of the Augsburg Confession or the Longer and Shorter Catechisms; it was different in kind but not less in degree.

The Prayer Book is not a creed nor a battle-cry, and it provokes the spirit of devotion rather than that of debate; it is religion and not theology. To it the Anglican Church owes the hold she retains on the English people. They are not attracted merely by the fact that the Church is established by law; it may be doubted whether her catholicity allures the bulk of the laity, and assuredly her standard of preaching is not the force which keeps men from joining other communions. But the Book of Common Prayer is unique. Amid the fierce contentions of the churches it gave the Church of En-

gland unity, strength, and a way to the hearts of men such as no other Church could boast. That the English Church survived was due in no small measure to the exquisite charm of her liturgy; and that was the work of Cranmer. He borrowed and learnt and adapted from various sources, but whatever he touched he adorned. Under his hands the rudest and simplest of prayers assumed a perfection of form and expression, and grew into one of the finest monuments of sacred literary art."

The late American liturgical scholar, Rev. Edward T. Horn, D. D., L. L. D., in his splendid volume entitled 'Outlines of Liturgics,' says, "The Book of Common Prayer is properly a general designation of a family of books, related as the *Kirchenordnungen* comprised in each of the classes of Lutheran Liturgies are related to each other. At the present time we have the Book of Common Prayer--of the English Church 1662 and since, of the Scottish Church 1637 and since, of the Irish Church 1877, and of the American Protestant Episcopal Church, 1789. All of these books differ the one from the other, in greater or less degree. A full account of their variation is given in the *Annotated Book of Common Prayer*, by J. H. Blunt. Again, each of these represents the result of an historical development. The book is formed primarily on the Breviary and Missal in use in the diocese of Salisbury, and generally adopted throughout England. Just as the German revision was based on the Breviary and Missal of Bamberg, the outline of the Mass in the 'Sarum Missal' differs in no essential particular

from the order of the Roman Mass.

In 1516 a revision of the Sarum Breviary was made (Just as Pope Clement VII secured a revision of the Roman Breviary, 1525, and under the editorship of Cardinal Quignonez, 1535-1536) and reprinted, 1531; and 1533 a revision of the Missal was printed. 1548, a short form in English for the Communion, including the Communion of the Cup, was ordered to be added to the Latin Order. 1549 appeared the First Prayer-Book of Edward VI. This was altered in consequence of Calvinistic influences in 1552. It was again revised somewhat in the direction of the first book in 1559, after Elizabeth's accession to the throne. It was put aside, and the Directory for Public Worship was substituted for it by Parliament in 1645; and underwent a final revision upon the restoration in 1662. Other books useful in the study of its history are the changes proposed under William III., 1689, but not adopted, published as a Bluebook of the British Government in 1854; Edward Stephens' *Liturgy of the Most Ancient Christians*, 1696, the *Nonjurors' Book of Common Prayer*, 1718, the *Lutheran Movement in England*, H. E. Jacobs, Philadelphia, 1890."

"A New History of the Book of Common Prayer," Proctor and Frere, 1911, is the standard work in the Church of England.

The American Prayer Book

A revision of the American Book of Common Prayer was completed in 1892.

Archdeacon Tiffany, in his "A History of the

Protestant Episcopal Church in the United States of America," says, "As it is now constituted the American Prayer Book is perhaps the noblest manual of public devotion in the Christian church."

The accomplished American scholar, towering theological genius, and greatest theologian of the English speaking world, the late Rev. Charles Porterfield Krauth. D. D., L. L. D., in his masterly Preface to his epoch-making book, entitled, "The Conservative Reformation and Its Theology," says of the Anglican Church's Articles, Homilies, and Liturgy, "Like the English language, the English Church is a miracle of compositeness. Its articles, Homilies, and Liturgy have been a great bulwark of Protestantism; and yet, seemingly, out of the very stones of that bulwark has been framed, in our day, a bridge on which many have passed over into Rome."

Anglican Church Polity

"In 1530 the clergy in convocation acknowledged Henry VIII. as supreme head of the English Church." In 1534, the Papal power in England was abrogated.

The Sovereign of England, as the Head of the Church, exercises certain prerogatives and rights. At the present time the occupant of the English throne, King George V. is the Head of the Anglican Church.

The English Archbishops

"Two Archbishops are at the head of the Church of England, who take their titles from the

cathedral towns of Canterbury and York. As their episcopal rank is equal, the Archbishop of Canterbury is known officially as the Primate of all England, while the Archbishop of York is similarly designated the Primate of England."

Lambeth Palace

The Archbishop of Canterbury as the Primate of all England resides at Lambeth Palace. For several centuries Lambeth Palace has been the official residence of the Archbishops of Canterbury.

The English Cathedrals

The cathedrals of England taken as a whole are the most beautiful in the world.

The Cathedrals of Great Britian

Rev. P. H. Ditchfield, in his beautifully illustrated volume entitled, "The Cathedrals of Great Britian. Their History and Architecture," gives a fine account of "The Architecture of the Cathedrals of Great Britian: St Pauls, Westminster, Rochester, Canterbury, Winchester, Chichester, Salisbury, Oxford, Bristol, Wells, Bath, Exeter, Turo, Gloucester, Hereford, Worcester, Litchfield, Chester, Liverpool, Manchester, Carlisle, Newcastle, Durham, Ripon, York, Beverly, Wakefield, Lincoln, Southwell, Peterborough, Ely, Norwich, St. Alban's, St. Asaph's Bangor, Llandaff, St. David's, Glasgow, Iona, Brechin, Aberdeen, Dumblane, Dunkeld, St. Andrew's, St. Giles, Edinburg, Kirkwall.

St. Paul's Cathedral

St. Paul's Cathedral, London, England, was built by Sir Christopher Wren, the most famous architect of the period in which he lived, at a cost of seven hundred and forty-eight thousand pounds. "It is built in the form of a cross, is five hundred and fourteen feet long, by two hundred and eighty-six feet wide; the cross, which surmounts the ball over the dome, is three hundred and fifty-six feet above the marble pavement below. St. Paul's contains many monuments to illustrious persons."

Montgomery, says, "After the close of Henry VII's reign no attempts were made to build any grand church Edifices until St. Paul's Cathedral was rebuilt by Wren, in the seventeenth century, in the Italian, or classical style. Sir Christopher Wren lies buried under the grand dome of his own grandest work. On a tablet near the tomb of the great master-builder one reads the inscription in Latin, 'Reader, if you seek his monument, look around.'" St. Paul's Cathedral is next to the largest cathedral in the world.

"The width of the Strait of Dover at its narrowest point is twenty-one miles. If St. Paul's Cathedral were placed in the strait, midway between England and France, more than half of the building would be above the surface of the water."

Canterbury Cathedral

When Augustine became Archbishop of Canterbury in 597, he consecrated, under the name Christ's

Church, a church, said to have been formerly used by Roman Christians. Cuthbert, the eleventh Archbishop, 740, added a church to the east of this. In the course of ages, it received numerous additions, until it assumed its present magnificent form. The total exterior length of the cathedral is five hundred and forty-five feet by one hundred and fifty-six in breadth at the eastern transept. The crypt is of greater extent and loftier—owing to the choir being raised by numerous steps at the east end—than any other in England.

Henry VIII. confiscated the treasures of the cathedral and Edward VI. levied fresh exactions from it. The cathedral suffered much in the parliamentary struggles, but it has been in recent times repaired.

Part of St. Augustine's Benedictine Abbey still remains with its fine gateway, near the cathedral.

The GLANDER ancestors, as faithful members of the Church of Rome, were among the number who at stated times made pilgrimages to Canterbury, to the costly shrine of Thomas Becket, to pay homage to the memory of the saint.

Dr. Schaff, in his "History of the Christian Church" says, "Fifty years after the martyrdom, Becket's relics were translated with extraordinary solemnity from the tomb in the crypt to the costly shrine of Becket, which blazed with gold and jewels, in the reconstructed Canterbury cathedral.

And now began on the largest scale that long succession of pilgrimages, which for more than three hundred years made Canterbury the greatest sacred

resort of Western Christendom, next to Jerusalem and Rome. It was more frequented than Loreto in Italy, and Einsiedeln in Switzerland: No less than a hundred thousand pilgrims were registered at Canterbury in 1420. From all parts of England, Scotland, Wales and Ireland, from France and the far north, men and women flocked to the shrine; priests, monks, princes, knights, scholars, lawyers, merchants, mechanics, and peasants. There was scarcely an English King, from Henry II., to Henry VIII., who did not from motives of piety or policy pay homage to the memory of the saint. Among the last distinguished visitors were John Colet, dean of St Paul's, and Erasmus, who visited the shrine together between the years 1511 and 1513, and King Henry VIII., and Emperor Charles V., who attended the last Jubilee in 1520. Plenary indulgences were granted to the pilgrims. Every fiftieth year a jubilee lasting fifteen days was celebrated in his honor. Six jubilees were celebrated. The offerings to St. Thomas exceeded those given to any other saint, even to the holy virgin.

Geoffery Chaucer, the father of English poetry, who lived two centuries after Becket's martyrdom, has immortalized these pilgrimages in his *Canterbury Tales*, and given us the best description of English society at the time."

Dean Stanley in his splendid volume entitled, "*Historical Memorials of Canterbury*," says, "And now began the long succession of pilgrimages which for three centuries gave Canterbury a place amongst the great resorts of Christendom, and

which, through Chaucer's poem, have given it a lasting hold on the memory of Englishmen as long as English literature exists. We cannot fail to mark how thoroughly the time and season of the year falls in with the genius and intention of the poet. It was, he tells us, the month of April. Every year as regular as 'April with his showers sweet' 'the drought of March hath pierced to the root,' came round again the Pilgrims' start.

*'When Zephyrus eke with his sweet breath
Inspired hath in every holt and heath,
The tender crops
And small fowls are making melody.*

*That sleepen all night with open eye
Then longen folks to go on pilgrim ages
And specially from shires end
Of England, to Canterbury they wend
The holy blissful martyr for to seek,
That them hath holpen when they were sick.'*

These opening lines give the colour to Chaucer's whole work; it is in every sense the spring of English poetry; through every line we seem to feel the freshness and vigour of that early morning start as the merry cavalcade winds its way over the hills and forests of Surrey or Kent. Never was the scene and atmosphere of a poem more appropriate to its contents, more naturally sustained and felt through all its parts.

Dean Stanley in his fascinating work, "Historical Memorials of Canterbury;" gives extracts from a MS. History of Canterbury Cathedral, in Norman French, entitled 'Polistoire,' in the Harleian MSS. in the British Museum."

The Archbishop of Canterbury is Primate of all England, Metropolitan, and first peer of the realm. He ranks next to royalty and crowns the sovereign. His seats are at Lambeth Palace and Addington Park."

Westminster Abbey

The historian; Montgomery, says, "During a large part of his reign, Edward the confessor, was engaged in building an abbey at the west end of London and hence called the West-minster. He had just completed and consecrated this great work when he died, and was buried there. We may still see a part of his building in the crypt or basement of the abbey, while the King's tomb above, is the centre around which lies a circle of royal graves."

Henry III. ascended the throne of England in 1216. "The King shared the religious enthusiasm of those who built the grand cathedrals of Salisbury and Lincoln. He, himself, rebuilt the greater part of Westminster Abbey as it now stands. A monument so glorious ought to make us willing to overlook some faults in the builder." Many of England's illustrious dead are buried in Westminster Abbey, "which holds so much of England's most precious dust."

Henry VII's. 'solemn and sumptuous chapel' joins Westminster Abbey on the east. There he gave orders that his tomb should be erected and that prayers should be said over it as long as the world lasted.'

Westminster Abbey is five hundred and thirty

feet in extreme outer length, by two hundred and three in width. The west towers are two hundred and twenty-five feet high. It is built in the form of a cross. Henry VII's chapel, at the east end, is a beautiful example of enriched Gothic. The Abbey has no special connection with the See of London, but is intimately connected with some of the court and parliamentary ceremonials. It was originally a Benedictine Monastery and is said to have been founded by Sebert, King of the East Saxons; enlarged by King Edgar and Edward the Confessor and rebuilt, nearly as we now see it, by Henry III. and Edward I. Here the kings and queens of England have been crowned from Edward the Confessor to King George V. and here many of them have been buried. The Poets' Corner is a well known spot of the Abbey." A distinguished writer, who has contributed the article on Westminster Abbey to the "Schaff-Herzog Encyclopædia of Religious Knowledge," says, "This famous pile, at once cathedral and Walhalla, is upon the site of a Saxon church within the so-called 'Thorney Isle,' built under King Sebert in the seventh century. Long before the Norman conquest in the eleventh century, it was connected with a Benedictine monastery called the Western, in contra-distinction to St. Paul's, which was east. Hence the name Westminster given to the church subsequently built upon this site by Edward the Confessor (1055-1065,) who, though a Saxon, employed the Norman style of architecture. All that is now left of Edward's buildings are a few traces of the choir and the sub-structure of the dor-

mitory on the south end of the abbey, the Pyx or chapel of the Pyx, in which the sacred vessel containing the eucharistic elements were kept. Henry III. (1216-72) is the great name connected with the early building of the abbey. He rebuilt the abbey church in the Early English style and the present transepts and choir are his, but the greater part of present building dates from the fourteenth and fifteenth centuries. Henry VII's. chapel in Late Perpendicular, is one of the most admired portions of the abbey. The most frequented is the 'Poets' Corner,' where lie buried Chaucer and Spenser, and where are the monuments to Shakespeare and Milton. The abbey as it now stands, in the form of a Latin cross, five hundred and eleven feet long by two hundred and three feet wide across the transept. The nave and aisles are seventy-five feet wide, the choir thirty-eight feet and Henry VII's. chapel seventy feet.

The abbey passed from the government of an abbott to that of a dean when the monasteries were dissolved. For a short time there was a bishopric of Westminster. Under Mary the abbey was restored, but under Elizabeth the present government by dean and chapter was established. In the abbey many important religious events have taken place. There met the bishops under Elizabeth; there on one occasion, the House of Parliament, under Charles I., to hear a speech from Laud. In the Jerusalem Chamber met the Assembly of Divines during the Civil War and the Commonwealth.

The Westminster Assembly was solemnly opened July 1st, 1643, in Westminster Abbey, before the two Houses of Parliament, by a sermon of Dr. William Twisse, and was organized in the chapel of Henry VII.; from it afterwards moved to more comfortable quarters—the famous Jerusalem Chamber—(originally the abbott's parlor,) in the deanery of Westminster.

Jerusalem Chamber

Jerusalem Chamber, where met the Westminster Assembly in the seventeenth, and the revisers of the Authorized Version in the nineteenth century, is a large hall in the deanery of Westminster, London, hung with tapestries, mostly from Henry VII's. time, representing the circumcision, the adoration of the magi and the passage through the wilderness, and furnished with a long table and chairs. It was built by abbott Littlington between 1376 and 1386, as a guest room for the abbott's house. In it Henry IV. died (March 20, 1413) when on the eve of a pilgrimage to Jerusalem; and thus the prophecy that he should die in Jerusalem was supposed to be fulfilled. Here Addison (1719) and Congreve (1728) lay in state before burial in the Abbey, The origin of the name is obscure. Some derive it from the pictures of Jerusalem on the tapestries; others, from its adjoining the sanctuary, the place of peace. The Westminster Assembly adjourned thither at the close of September, 1643, because the room was well heated from its huge fire place. The Lower House of Convocation now meets in

the Jerusalem Chamber. Dean Stanley's, "Historical Memorials of Westminster Abbey" is a fascinating work.

The Royal Tombs

Dean Stanley, says, "The burial places of Kings are always famous. The oldest and greatest buildings on the earth are Tombs of Kings--the Pyramids. The most wonderful revelation of the life of the ancient world is that which is painted in the rock-hewn catacombs of the Valley of the Tombs of the Kings at Thebes. The burial of the Kings of Judah was a kind of cononization. In the vision of 'all the Kings of the nations, lying in glory, every one in his own house,' the ancient prophets saw the august image of the nether world. The Anglo-Saxon Kings had for the most part been buried at Winchester, where they were crowned, and where they lived. The English Kings, as soon as they became truly English, were crowned, and lived and died for many generations, at Winchester: and, even since they have been interred elsewhere, it is still under the shadow of their grandest royal residence, in St. George's Chapel, or in the precincts of Windsor castle. Their graves, like their thrones, were in the midst of their own life and the life of their people."

*"That antique pile behold,
Where royal heads received the sacred gold,
It gives them crowns, and does their ashes keep,
There made like gods, like mortals there they sleep;
Making the circle of their reign complete,
These suns of empire, where they rise they set."*

“The royal sepultures of Westminster were also remarkable from their connection not only with the coronation, but with the residence of the English Princes. The burial places which, in this respect, the Abbey most resembles, were those of the Kings of Spain and the Kings of Scotland. ‘In the Escorial, where the Spanish princes live in greatness and power, and decree war or peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep till time shall be no more.’ The like may be said of Dunfermline and of Holyrood, where the sepulchral Abbey and the Royal Palace are as contiguous as at Westminster. There has, however, been a constant tendency to separate the two. The Escorial is now almost as desolate as the stony wilderness of which it forms a part. The vault of the House of Hapsburg, in the Capuchin Church at Vienna, is far removed from the Imperial Palace. The royal race of Savoy rests on the steep heights of St. Michael and of Superga. The early Kings of Ireland reposed in the now deserted mounds of Clonmacnoise, by the lonely windings of the Shannon, as the early Kings of Scotland, on the distant and seagirt rock of Iona. The Kings of France not only were not crowned at St. Denys, but they never lived there—never came there. The town was a city of convents. Louis XIV. chose Versailles for his residence, because from the terrace at St. Germain’s he could still see the hated towers of the Abbey where he would be laid. But the Kings of England never seem to have feared the sight of death.

The Coronation Stone

On the King's Stone, as we have seen, beside the Thames, were crowned seven of the Anglo-Saxon Kings. And in Westminster, by a usage doubtless dating back from a very early period, the Kings before they passed from the Palace to the Abbey, were lifted to a marble seat, twelve feet long and three feet broad, placed at the upper end of Westminster Hall, and called, from this peculiar dignity, 'The King's Bench.'

Still there was yet wanting something of this mysterious natural charm in the Abbey itself, and this it was which Edward I. provided. In the capital of the Scottish Kingdom was a venerable fragment of rock, to which, at least as early as the fourteenth century, the following legend was attached;—The stony pillar on which Jacob slept at Bethel was by his countrymen transported to Egypt Thither came Gathelus, son of Cecrops, King of Athens, and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the fame of Moses, fled with the stone to Sicily or to Spain. From Brigantia, in Spain, it was carried off by Simon Brech, the favourite son of Milo the Scot, to Ireland. It was thrown on the seashore as an anchor; or (for the legend varied at this point) an anchor which was cast out, in consequence of a rising storm, pulled up the stone from the bottom of the sea. On the sacred hill of Tara it became 'Lia Fail,' the 'Stone of Destiny.' On it the Kings of Ireland were placed. If the chief was a true suc-

cessor, the stone was silent; if a pretender, it groaned aloud as with thunder. At this point, where the legend begins to pass into history, the voice of national discord begins to make itself heard. The Irish Antiquarians maintain that the true stone long remained on the hill of Tara. One of the green mounds within that venerable precinct is called the 'Coronation Chair' and a rude pillar, now serving as a monument over the graves of the rebels of 1798, is by some thought to be the original 'Lia Fail.' But the stream of the Scottish tradition carries us on. Fergus, the founder of the Scottish monarchy, bears the sacred stone across the sea from Ireland to Dunstaffnage. In the vaults of Dunstaffnage Castle a hole is still shown, where it is said to have been laid. With the migration of the Scots eastward, the stone was moved by Kenneth II. (A. D. 840), and planted on a raised plot of ground at Scone, 'because that the last battle with the Picts was there fought.

Whatever may have been the previous wanderings of the relic, at Scone it assumes an unquestionable historical position. It was there encased in a chair of wood, and stood by a cross on the east of the monastic cemetery, on or beside the 'Mount of Belief,' which still exists. In it, or upon it, the Kings of Scotland were placed by the Earls of Fife. From it Scone became the '*Sedes principalis*' of Scotland, and the Kingdom of Scotland the Kingdom of Scone; and hence for many generations Perth, and not Edinburgh, was regarded as the capital city of Scotland.

Wherever else it may have strayed, there need be no question, at least, of its Scottish origin. Its geological formation is that of the sandstone of the western coasts of Scotland. It has the appearance—thus far agreeing with the tradition of Dunstaffnage—of having once formed part of a building. But of all explanations concerning it, the most probable is that which identifies it with the stony pillow on which Columba rested, and on which his dying head was laid in his Abbey of Iona; and if so it belongs to the minister of the first authentic western consecration of a Christian Prince—that of the Scottish chief Aidan.

On this precious relic Edward fixed his hold. He had already hung up before the Confessor's Shrine the golden coronet of the last Prince of Wales. It was a still further glory to deposit there the very seat of the Kingdom of Scotland. On it he himself was crowned King of the Scots. From the Pope he procured a bull to raze to the ground the rebellious Abbey of Scone, which had once possessed it; and his design was only prevented, as Scotland itself was saved, by his sudden death at Brough-on-the-Sands. Westminster was to be an English Scone. It was his latest care for the Abbey. In that last year of Edward's reign, the venerable chair, which still encloses it, was made for it by the orders of its captor; the fragment of the world-old Celtic races was embedded in the new Plantagenet oak. The King had originally intended the seat to have been of bronze, and the workman, Adam, had actually begun it. But it was ultimately construct-

ed of wood, and decorated by Walter the painter, who at the same time was employed on the Painted Chamber, and probably on the Chapter House.

The elation of the English King may be measured by the anguish of the Scots. Now that this foundation of their monarchy was gone, they laboured with redoubled energy to procure, what they had never had before, a full religious consecration of their Kings. This was granted to Robert the Bruce, by the Pope, a short time before his death; and his son David, to make up for the loss of the stone, was the first crowned and anointed King of Scotland. But they still cherished the hope of recovering it. A solemn article in the treaty of Northampton, which closed the long war between the two countries, required the restoration of the lost relics to Scotland. Accordingly Richard III., then residing at Bardesly, directed his writ, under the Privy Seal, to the Abbot and convent of Westminster, commanding them to give the stone for this purpose to the Sheriffs of London, who would receive the same from them by indenture, and cause it to be carried to the Queen-mother. All the other articles of the treaty were fulfilled. Even 'the Black Rood,' the sacred cross of Holy Rood, which Edward I. had carried off with the other relics, were restored. But 'the Stone of Scone, on which the Kings of Scotland used at Scone to be placed on their inauguration, the people of London would by no means whatever allow to depart from themselves. More than thirty years after David II, being then old and without male issue, negotiations

were begun with Edward III., that one of his sons should succeed to the Scottish crown; and that, in this event, the Royal Stone should be delivered out of England, and he should, after his English coronation, be crowned upon it at Scone. But these arrangements were never completed. In the Abbey, in spite of treaties and negotiations, it remained, and still remains. The affection which now clings to it had already sprung up, and forbade all thought of removing it. It would seem as if Edward's chief intention had been to present it, as a trophy of his conquest, to the Confessor's Shrine. On it the priest was to sit when celebrating mass at the altar of St. Edward. The Chair, doubtless standing where it now stands, but facing, as it naturally would, westward, was now visible down the whole church, like the marble chair of the metropolitan See at Canterbury in its original position. When the Abbott sate there, on high festivals, it was for him a seat grander than any episcopal throne. The Abbey thus acquired the one feature needed to make it equal to a cathedral—a sacred Chair or Cathedra.

In this chair and on this stone every English sovereign from Edward I. to King George V. has been inaugurated. In this chair Richard II. sits, in the contemporary portrait still preserved in the Abbey. The '*Regale Scotiae*,' is expressly named in coronation of Henry IV. and 'King Edward's Chair' in the coronation of Mary. Camden calls it, the Royal Chair' and Seldon says, 'In it are the coronations of our sovereigns.' When Shakespeare figures the

ambitious dreams of the Duchess of Gloucester, they fasten on this august throne.

Methinks I sate in seat of majesty. In the Cathedral Church of Westminster. And in that Chair where kings and queens were crowned.

When James VI. of Scotland became James I. of England, the antique regal chair of enthronization did confessedly receive, with the person of his Majesty, the full accomplishment also of that prophetic prediction of his coming to the crown, which antiquity hath recorded to have been inscribed thereon. It was one of those secular predictions of which the fulfilment cannot be questioned. Whether the prophecy was actually inscribed on the stone may be doubted, though this seems to be implied and on the lower side is still visible a groove which may have contained it.

When Cromwell was installed as Lord Protector in Westminster Hall, he was placed in the chair of Scotland, brought out of Westminster Abbey for that singular and special occasion. It has continued probably the chief object of attraction to the innumerable visitors of the Abbey.

The Stone of Scone

Beneath the seat of the Coronation Chair in Westminster Abbey is the celebrated Scottish Stone of Scone, which was carried away from Scotland by Edward I. Myers says, "Edward's commissioners then decided the question of the succession in favor of Balliol, who now took the crown of Scotland as the fully acknowledged vassal of the English Sover-

eign, (1292.)

Balliol soon broke the fendal ties which bound him to Edward and sought an alliance with the French King. In the war that followed the Scots were defeated and Scotland fell back as a foreign fief into the hands of Edward (1296). As a sign that the Scottish Kingdom had come to an end, Edward carried off to London the royal regalia, and with this a large stone, known as the Stone of Scone, upon which the Scottish Kings from time out of memory, had been accustomed to be crowned. The block was taken to Westminster Abbey, and there put beneath the seat of a stately throne-chair, which to this day is used in the coronation ceremonies of the English sovereigns."

The Monuments

*Oft let me range the gloomy aisles alone,
Sad luxury! to vulgar minds unknown,
Along the walls where speaking marbles show
What worthies form the hallow'd mould below;
Proud names, who once the reins of empire held;
In arms who triumph'd; or in arts excelled;
Chiefs grac'd with scars, and prodigal of blood;
Stern patriots, who for sacred freedom stood;
Just men, by whom impartial laws were given;
And saints who taught, and led, the way to heaven.*
—Tickell's Lines on the Death of Addison.

Burke upon his "First Visit to the Abbey," says, "Some would imagine that all these monuments were so many monuments of folly. I don't think so; what useful lessons of morality and sound philosophy do they not exhibit!"

Arthur Penrhyn Stanley, D. D., late Dean of Westminster, a renowned scholar, famous author,

and celebrated English literary artist, in his brilliant "Historical Memorials of Westminster Abbey," says, "Of all the characteristics of Westminster Abbey, that which most endears it to the nation, and gives most force to its name—which has, more than anything else, made it the home of the people of England, and the most venerable fabric of the English Church—is not so much its glory as the seat of the coronations, or as the sepulchre of the Kings; not so much its school, or its monastery, or its chapter, or its sanctuary, as the fact that it is the resting-place of famous Englishmen, from every rank and creed, and every form of mind and genius. It is not only Reims Cathedral and St. Denys both in one; but it is also what the Pantheon was intended to be to France, what the Valhalla is to Germany, what Santa Croce is to Italy. It is to this aspect which, more than any other, won for it the delightful visits of Addison in the 'Spectator', of Steele in the 'Tatler,' of Goldsmith, in 'The Citizen of the World', of Charles Lamb in 'Essays of Elia', of Washington Irving in his 'Sketch Book.' It is this which inspired the saying of Nelson, 'Victory or Westminster Abbey!' and which has intertwined it with so many eloquent passages of Macaulay. It is this which gives point to the allusions of recent nonconforming statesmen least inclined to draw illustrations from ecclesiastical buildings. It is this which gives most promise of vitality to the whole institution. Kings are no longer buried within its walls; even the splendour of pageants has ceased to attract; but the desire to be interred in Westminster Abbey is still as

strong as ever.

The appropriation of the Church of Ste. Genevieve at Paris, under the name of the Pantheon, to the ashes of celebrated Frenchmen, was almost confined to the times of the Revolution and to the tombs of Voltaire and Rousseau. The adaptation of the Pantheon at Rome to the reception of the busts of famous Italians dates from the same epoch, and ceased to be employed after the restoration of Pius VII. The nearest approach to Westminster Abbey in this aspect is the Church of Santa Croce at Florence. There, as here, the present destination of the building was no part of the original design, but was the result of the various converging causes.

The growth of our English Santa Croce, though different, was analogous. It sprang in the first instance as a natural offshoot from the coronations and interments of the Kings. Had they been buried far away, in some conventual or secluded spot, or had the English nation stood aloof from the English monarchy, it might have been otherwise. The sepulchral chapels built by Henry III. and Henry VII. might have stood alone in their glory; no meaner dust need ever have mingled with the dust of the Plantagenets, Tudors, Stuarts and Guelphs. The Kings of France rest almost alone at St. Denys. The Kings of Spain, the Emperors of Austria, the Czars of Russia, rest absolutely alone in the vaults of the Escorial, of Vienna, of Moscow, and St. Petersburg. But it has been the peculiar privilege of the Kings of England, that neither in life nor in death have

they been parted from their people. As the Council of the nation and the Courts of Law have pressed into the Palace of Westminster, and engirdled the very Throne itself, so the ashes of the great citizens of England have pressed into the sepulchre of the Kings, and surrounded them as with a guard of honour, after their death.”

Westminster Abbey, Canterbury Cathedral, and “that glorious poem in stone”—the Strassburg Cathedral.

British Flag

The British Empire is so vast in its extent, that the sun never sets on the British flag. The majestic peaks of the Andes of the South are seen from every quarter with the light of an unsetting sun resting upon its summit, and therefore serve as nature's grand symbol of the glorious flag of the British Empire.

Precious Relics

The stately Coronation Chair and the Scottish Stone of Scone in Westminster Abbey are prized by the people of England as the most precious relics of the British Empire.

The Stately Homes of England

“England is rich—immeasurably richer than any other country under the sun—in its ‘Homes,’ and these homes, whether of the sovereign or of the high nobility, of the country squire or the merchant prince, of the artisan or the laborer—whether, in fact, they are palace or cottage, or of any interme-

diate grade—have a character possessed by none other.”

The finely illustrated volume entitled, “The Stately Homes of England,” By Llewellyn Jewitt and S. C. Hall, is a fascinating work. “The authors have chosen a number of homes for illustration, not for their stateliness alone but because the true nobility of their owners allows t heir beauties, their splendor, their picturesque surroundings and their treasures of art to be seen and enjoyed by all.”

The Duchy of Brunswick

“Brunswick was included, as a part of Saxony, under the empire of Charlemagne. In 1235, Brunswick, with Luneburg, was made a duchy under Otto, who died in 1252, and was succeeded in 1267, by his son, Albrecht, founder of the older line of Wolfenbittel. John, another son of Otto, was the founder of the older Luneburg line, which became extinct with William of Luneburg in 1369. In 1569, Henry, who styled himself Duke of Brunswick, Luneburg-Dannenberg, founded the new House of Brunswick-Wolfenbittel; and his brother William founded the new line of Brunswick-Luneburg, which, in 1815, became the Kingdom of Hanover.”

The Province of Hanover

“Hanover was occupied in remote ages by Saxon tribes, which after a long continued struggle under their leader Witikind, submitted to the dominion of Charlemagne, and embraced Christianity. Hanover continued to form part of the Frankish

empire until the time of the Emperor Ludvig the German, when Ludolf of Meissen, incorporated it in the duchy of Saxony. In 951, the Emperor Otho I., who had inherited Saxony from his father Henry I., the hereditary duke, bestowed it on Hermann Billung, on the extinction of whose family in 1106, it passed to Lothaire of Supplinburg. By the marriage of Lothaire with Richenza of Nordheim, new territories were added to the duchy, which passed to the family of the Guelphs through their descendant Gertrude, who married Henry the Proud of Bavaria." He was succeeded by his son Henry the Lion. When Henry lost the duchy of Saxony, he retained his hereditary land of Brunswick and Luneburg through the special favour of the Emperor.

The line of Brunswick-Luneburg, which is still extant in the reigning House of Hanover, began with William the Younger, who in the partition which he and his elder brother Henry made of the dominions of their father, Ernest I., obtained in 1569 the duchies of Luneburg and Celie (zell). William died in 1592, leaving seven sons, who, with a view of avoiding the further dismembering of their patrimony, agreed that the eldest should succeed, but that only one of their number should marry. The lot of marriage fell upon the sixth brother, George, who died in 1641, in the reign of his fourth brother, Duke Frederick, the last survivor of the family. On the death of Frederick in 1648, Christian Lewis, the eldest son of Duke George, succeeded his uncle, and in accordance with a family compact, took, as his portion of the inheritance,

Luneburg, Grubenhagen, Diepholz and Hoya, with Celle for his residence; while his next brother, George William, obtained Kalenberg and Gottingen, with Hanover for his residence, and thus gave origin to the lines of Celle and Hanover, which were again merged in one after the death of Duke George William, third son of Duke George, who, dying without male heirs, was succeeded by his kinsman and son-in-law, the elector, George Lewis of Hanover, who ascended the throne of England as George I., on the death of Queen Anne in 1714, as the nearest Protestant heir of the deceased sovereign, being son of the electress, Sophia, daughter of Elizabeth, Queen of Bohemia, and granddaughter of James I. of England. Hanover was elevated to the rank of a kingdom in 1814. In the same year, the Prince Regent of England convoked the Hanoverian states to deliberate upon the best manner of consolidating the various independent governments of the different provinces into one systematic whole. In 1816, the Duke of Cambridge, the brother of the Prince Regent, was appointed governor-general of Hanover.

In 1831, the Duke of Cambridge, who had hitherto acted as governor-general, was invested with the title of viceroy, and intrusted with very extensive powers. The death of William IV., in 1837, placed Hanover under the rule of the next male heir, Ernest August, Duke of Cumberland."

Queen Anne

Montgomery says: "William left no children, and, according to the provisions of the Bill of Rights,

the Princess Anne, younger sister of the late Queen Mary, now came to the throne." The Princess Anne ascended the throne of England in 1702. Ridpath says: "Though he and the queen had lived happily and loyally together, they were not blessed with children; and thus the very emergency which Parliament had foreseen and provided for when the crown was first offered to William, had arrived. By the provision of that settlement the scepter now passed to the Princess Anne, sister of the late queen and daughter of James II. The new sovereign was in her thirty-ninth year at the time of her accession to power. She had been married in 1683 to George of Denmark, brother of Christian V. By him she had seventeen children, of whom only a single one, the feeble George, Duke of Gloucester, lived beyond infancy; and he died at the age of eleven. It thus appeared even at the date of her coming to the throne that the last member of the House of Stuart, weich the Parliament was willing to recognize as having royal claims in England, was doomed to perish childless. Anne, however, possessed a full measure of ability; and as for the succession she left that matter to be decided by parliamentary discussion. It was at length enacted that at her death the crown should descend to the Protestant offspring of Sophia, Duchess of Brunswick, niece of Charles I., granddaughter of James Stuart. This royal lady was married to the Duke of Hanover-Brunswick, and thus was paved the way for the accession of the House of Hanover to the throne of England."

Treaty of Utrecht

“A general congress, composed of representatives of all the states which had been at war, was convened at Utrecht, in Holland, in January of 1712. When the conference at Utrecht was begun the Emperor refused to participate in the proceedings; for he still hoped to obtain the Spanish crown for the House of Austria. Meanwhile the general questions under discussion by the ambassadors at Utrecht were finally decided, and the treaty signed in April of 1713. As to England, the Hanoverian succession was recognized, and it was agreed that, after the death of Queen Anne, the crown should pass without controversy to the Electress Sophia of Hanover-Brunswick. In the way of a cession England received from France all of her North American possessions in Nova Scotia, Newfoundland and Hudson’s Bay, together with the island of St. Christopher. The King of France also engaged to dismantle Dunkirk and to abandon forever the cause of the Pretender. By another clause it was agreed that the royal rank of Frederick III. of Prussia should be recognized. The Duke of Savoy became King of Sicily, and was granted the reversion of the Spanish crown in case Philip V. should die without an heir. Spain, on her part, ceded Gibraltar and Minorca to England, but this was done on the condition that neither Moors nor Jews should be tolerated in the places ceded. To this England consented. The fangs of the Middle Ages were still displayed at the council-board at Utrecht.

George I.

Thus was ended the war of the Spanish Suc-cession. In the same year of the treaty the Electress Sophia, to whom and her descendants the crown of England was soon to pass, died, and the succession rested on her son, George Lewis. Soon afterwards Queene Anne herself fell sick, and it became evident that she could not recover. Messengers were accordingly sent to bring over Duke George as far as Holland, where he was to await the issue. The queen lingered until the 1st of August, 1714, when she expired, being then in the fifty-first year of her age. She was the last of the House of Stuart to occupy the throne of England. The elector of Hanover was at once proclaimed, and was given the title of George I."

Again, Dr. Ridpath, in his "History of the World," says, "When it became evident that Anne Stuart, seventeen times a mother, was destined to die without an heir, the English Parliament made haste to re-establish the succession. After not a little discussion the choice of the body rested on the Electress Sophia, grand-daughter of James I., married to the Duke of Brunswick. This settlement was accepted in Scotland in 1707, was ratified in the conventions with Holland in 1706 and 1709, and was finally guaranteed in the treaty of Utrecht in 1713. On the 28th of May, in the succeeding year, the Electress Sophia died, and Queen Anne lived until the first of August following. By these two events the way was cleared for the unchallenged

accession of Prince George Lewis, eldest son of Sophia and Duke Ernest.

He on whom the crown of England was thus devolved was born at Osnabruck on the 28th of May, 1660. He was already, therefore, in his fifty-fifth year at the time of his accession. He had been elector of Hanover since 1698; nor was he obliged, under the terms by which he accepted the crown, to give up his electoral office. Indeed, the relation which England was now destined to sustain to Hanover was almost identical with that which she had held to Holland during the reign of William III. It was agreed, in the act establishing the succession, that so long as the crown should be worn by a male descendant of George I. the Kingdom and the electorate of Hanover should have a common head; but if a woman of this line should become Queen of England, then the electorate should revert to the princes of Hanover."

Queen Victoria

"At the death of William IV., in June of 1837, not a single male child of the legitimate blood of the English Guelfs, not a single true cion of that House of Hanover-Brunswick, which had been transplanted from Germany to England, remained to inherit the crown. Edward, Duke of Kent, fourth son of George III., had been laid with his fathers since 1825. To his surviving family, however, by the established laws of English descent, the monarchy must now go for a sovereign. And that sovereign was found in the person of the Duke of Kent's

daughter, the Princess Alexandrina Victoria, and to her the crown descended without the shadow of dispute.

On coming to power, the new Queen rejected the name Alexandrina, which had been given her out of compliment to the Emperor of Russia, and signed herself simply Victoria R., the name by which both herself and her epoch, one of the most important in English history, will ever be remembered. The maiden ruler who was thus called to the throne of England was the thirty-fifth in order of succession from William the Conqueror, and the fifth Queen Regnant of the United Kingdom of Great Britain and Ireland. The contingency which had been provided for on the accession of George I. had thus at last arrived. Under the constitution of the Dukedom of Hanover-Brunswick, the princes of that line must be male; for the Salic Law, prevalent immemorially in Germany as well as France excluded women from the throne. Accordingly, when George I. was called by Parliament to the sovereignty of Great Britain, it was provided that so long as a male heir remained to wear the crown, Hanover and England should be governed by a common King; but in case the crown should fall into the female line, then Hanover should revert to some other branch of the family in which the male line was still preserved. The event had come. The daughter of the Duke of Kent had inherited the English throne. Hanover was accordingly severed from its political relations with Great Britain, and on the accession of Victoria became an

independent power. Duke Ernest of Cumberland, was chosen King."

The Historic Viewpoint

The historical setting has now been given. This has been done so as to enable us to form a proper estimate, to rightly understand the characteristics, and to judge correctly concerning the various elements that enter into the make-up of the ancestors of the Glander Family and their descendants on this and the other side of the sea. The curtain that veils the past has been drawn aside now and then, and we have been permitted to gaze upon various scenes in English history.

It has, therefore, been considered eminently fitting and proper to relate some facts pertaining to the history of England, as the glorious land of origin of the Glander ancestors, and the ever memorable country where they lived and wrought for many centuries before one of their number left his native ocean-girdled isle for to seek another home upon the shores of another land just beyond the deep blue sea.

The Mother-Country

England is the mother-country and native land of the ancestors of the Glander descendants. The noble ancestors of the Glander Family are said to have ever gloried in their English origin. The Glander descendants are proud of England as the native land of their honored ancestors.

The historical antecedents of the Glander Family

are thoroughly rooted in English soil, and for this reason English history and English literature has for them an interest and a charm such as is hardly possible for those whose ancestors come from some other land.

As the ivy that is entwined round about the castle walls and cathedral towers of England, so the lives and deeds of the Glander ancestors are entwined and interwoven with the glorious history of the English nation for the long period of many centuries. As the centuries rolled by, one after another, the love, devotion and loyalty of the Glander ancestors for their native land of England, was only deepened and increased. As loyal subjects of the King of England they bravely went forth every now and then with the royal armies of the lovely Isle of Britain, to meet the enemy in battle array, and performed valorous deeds upon the bloody field of conflict. At every turn of the battle that was being waged between the two contending armies they fought valiantly for their king, their homes and their native land. They helped to build the grand cathedrals of England and witnessed the coronation of her kings, and were engaged in many public enterprises for the common good and benefit of others of the island realm. They beheld their glorious nation rise until she became one of the greatest powers of the earth, at whose girdle hangs the subject keys of many lands and distant realms.

As loyal Englishmen they were intensely interested in everything that tended to the upbuilding of the greatness of their country and the grand-

eur of the English nation. They watched the growth of the English navy until England became the proud mistress of the seas. Thus far there is no nation on the face of the earth that has been able to wrest from Britannia the rule of the waves. England, the precious stone set in the silver sea, and the glorious land of Chaucer, Shakespeare and Glander, possesses the greatest navy in the world. To England, the maritime nation, and native land of the ancestors of the Glander descendants, belongs the control of the sea.

The noble lives and splendid deeds of the Glander ancestors, whether in times of war or in that of peace, runs like a golden thread through the warp and woof of English history. The Glander descendants take a just pride in the achievements of their noble ancestors in the glorious Isle of Britain.

At every turn, and in each of the various acts in the grand drama of English history, the Glander ancestors as loyal Englishmen, nobly performed their part.

The Name Glander

The name Glander is of English origin. It is a name that has been derived from the Latin. The English word Gland is a derivative of the Latin word glans, to which was added the suffix er to denote a person or the name of a person. There is a deep significance attached to the fact that the English name Glander has been derived from the Latin, the language of Rome and Roman literature. The name Glander somehow or other connects with

the people of Rome and Roman history, during the first four centuries of the Christian era. The Glander ancestors and their descendants are said to have the blood of the Cæsars flowing in their veins. The historian Montgomery says: "Three hundred and fifty years of Roman law and order had completely tamed the fiery aborigines of the island. After the legions abandoned it, Gildas, 'the British Jeremiah,' as Gibbon calls him, declared that the Britons were no longer brave in war or faithful in peace.

In itself, then, though the island gained practically nothing from the Roman occupation, yet through it mankind was destined to gain much. During these centuries the story of Britian is that which history so often repeats—a part of Europe was sacrificed that the whole might not be lost.

Britian furnished Rome with abundant food supplies, and sent thousands of troops to serve in the Roman armies on the continent. Britian also supported the numerous colonies which were constantly emigrating to her from Italy, and thus kept the lines of communication with the mother country."

The name Glander is composed of seven letters of the alphabet. The number seven runs all through the Bible and the framework of nature. Seven is a sacred number. It is composed of the heavenly number three, and the earthly number four. Three is the number of the glorious Trinity, and four is the number of man. Seven is a perfect number. The Bible speaks of the seven days of the week, seven years of plenty, and seven years

of famine. Clean beasts were taken into the ark by sevens. With the Jews every seventh day was kept as a sabbath, and every seventh year was observed as a sabbatic year, and seven times seven sabbatic years ushered in the glorious year of jubilee. Their great feasts of unleavened bread and of tabernacles, were observed for seven days; the number of animals in many of their sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days; and seven times seven on the seventh day. In the Apocalypse we find seven churches addressed; seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out. Seven times or seven fold means often, abundantly, and completely. And seventy times seven is still a higher superlative.

There is therefore such a thing as a sacred arithmetic having to do with the numbers one to twelve.

The name Glander denotes nobility, strength, magnitude, majesty, solidity, stateliness, and durability. The name as derived from the Latin indicates certain traits and characteristics that are to be found in those who are the descendants of the Glander ancestors. Job the Idunean patriarch and Arabian prophet, speaks of the Pleiades, the cluster of seven stars in the constellation Taurus, with Alcyone as the central star, or the midnight throne of the universe and the central seat of the whole sys-

tem of gravitation, around which vast and mighty center the earth and sun, with their splendid retinue of comets, satellites, and planets revolve.

The number seven runs all through secular history, and figures very largely in the story of mankind.

British Martyrs

“It is asserted by some authorities that the Gospel was introduced into Britian as early as A. D. 63. To Lucius and to Joseph of Arimathea, among others, the honor of the introduction has been accorded, and St. Paul is said to have preached there in A. D. 66. The British Church is often mentioned by writers of the second and third centuries; and British martyrs suffered under the edicts against the Christians issued by Diocletian in 303. British bishops were present at the councils of Arles in 314, and of Nicaea, the first general council in 325. About 597 Geogory I. sent Augustine and a band of monks to endeavor to bring the British Church into subjection to Rome. Ethelbert, King of Kent. was converted, and a struggle between the early British Church and Geogory’s representatives at once began. At the Reformation the entire system, which had at length been established by Rome, was overthrown, and the British Church restored to that state of independence in which it had originally existed throughout the island.”

Ecclesia Britannia

Before the coming of Augustine with his band of forty monks to bring the British Church into

subjection to the Pope of Rome, the Glander ancestors belonged to the British Church and were faithful worshippers at her altars.

The Church of Rome

Through the labors of Augustine and others the Church of Rome came at length to be established in the British Isles, and then the Glander ancestors are found as pious and faithful adherents of the Roman Catholic Church.

Ecclesia Anglicana

At the time of the English Reformation, the Glander ancestors espoused the cause of the English Reformers, cast off the errors of the Roman Church, embraced the Protestant faith, and became devout and faithful members of the Anglican Church, or the Church of England.

Middlesex County

Middlesex, is the metropolitan county of England, in the southeast of the country, bounded on the North by Hereford, and on the South by Surrey, and about 60 miles inland (westward) from the North Sea, with which it communicates by the river Thames. The Thames, which forms its southern boundary, and its affluents, are the only rivers of the county. Parliamentary elections of members for Middlesex are held at Brentford, which is the county town. There are no other towns of importance except London.

The Thames

The Thames is the most important river of Great Britain and the longest in England; flows east-south-east across the southern portion of the country, extending almost from sea to sea. The length of the Thames is estimated at two hundred and fifty miles.

The British Metropolis

London, the great metropolis of the Old World and the capital of the British Empire, stands on both banks of the Thames, about sixty miles from the sea.

The Glander Home

As the centuries rolled by, the one after the other, for a considerable part of the time the Glander ancestors resided within the city of London, the great metropolis of the Old World and the capital of the British Empire, and at other times just outside the city limits, along the banks of the stately river Thames, in the charming rural region that stretches for a number of miles eastward of the wonderful city of the Isle of Britain.

Earliest Ancestor

The descendants of the earliest ancestor, the first person ever known by the name of GLANDER, whose land of origin and residence was England, the ocean-girt soil in which his ashes repose, whether at the present time residing in the British Isles, on the continent of Europe or in North America, have an admixture of Celtic and Teutonic blood flowing

in their veins, and are, therefore, to be classed as a composite people.

An Historical Truth

It is well, therefore, for the sake of historical accuracy, to bear in mind that the descendants of the first Glander lived in England many centuries before one or more of their number embarked for the continent and sought a new home in another land just beyond the silver sea.

John Glander

England, girdled by stormy oceans, the glorious land of Chaucer, Spencer, Bacon, Milton, Shakespeare and Tennyson, is the ancestral island home and native land of John Glander, from whose sea-girt shores he embarked for the continent, landing on the northern shores of Germany, taking up his future abode a short distance south of the historic city of Bremen, where he became the ancestor of numerous descendants who are today living upon the banks of the river Weser in Germany, and in America, the glorious land of the setting sun on this side of the sea.

Emptinghausen

Not many hundred years ago, only a few centuries past, the spirit of adventure seized upon John Glander and he made preparations to leave his lovely island home and native land. Crossing the North Sea, he made his way southward and settled at the village of Emptinghausen, situated upon the banks of the river Weser, in the northern

part of Germany, about eighteen miles south of the famous city of Bremen and fifty or more miles south of the harbor of Bremerhafen, from which place ocean vessels leave for and arrive from America and other parts of the world.

Bremerhaven.

Bremerhaven, where there is a spacious harbor, is about thirty-eight miles below the city of Bremen. For many centuries at this famous port, there has been and still is a constant departure from and arrival at, of great ocean vessels from distant climes and many lands.

Bremen

The historic city of Bremen is a Hanse town or free city. It was formerly a member of the Hanseatic League, a league of the important commercial cities in Germany, chiefly from the twelfth to the fourteenth century, when they numbered eighty-five cities and towns. After 1669 their league gradually dissolved and in 1889 it was ended, the cities having merged in the German Empire."

English Books

When John Glander embarked from his native land, the ocean girt and sea-washed shores of England, to seek a new home in another land just beyond the silver sea, he carried with him to the continent a copy of the Book of Books, the noble King James version of the English Bible—the classic of classics, a copy of the famous Book of Common Prayer, or English Liturgy, and copies of the best

English literature, the noblest productions of the English mind.

Thedinghausen

The town of Thedinghausen is situated a short distance northeast of the village of Emptinghausen, and is the place where the courts are held for the surrounding region. The residents of Emptinghausen are required to go to the town of Thedinghausen to transact their legal affairs, pretty much in the same way as the residents of the various counties in the different states of our American Republic transact their legal affairs in the respective county and state in which they happen to reside.

A Model Man

As an Englishman of high standing John Glander belonged to the well-to-do and highly favored class of England. He was a man of sterling worth, sound principles, lofty aims and noble purpose.

Before leaving England, the land of his nativity, for the continent he disposed of his landed possessions in the beautiful ocean-girdled island, the precious soil where the sacred dust of his fathers had found sepulture, and purchased an estate in the country of his future abode on the other side of the sea.

As an Englishman and a loyal subject of the King of England, John Glander was a member of the Anglican Church, or the Church of England, which is the Established Church of his native land.

His ancestors belonged to the Anglican Church

ever since the days of the English Reformation. Established by act of Parliament, the Anglican Church, or the Church of England, is, therefore, the the national church of the realm.

A Common King

From the accession of George I., in 1714, until the time that Victoria ascended the throne of England, in 1837, a period of about a century and a quarter, England, Hanover and Brunswick were governed by a common king.

When John Glander emigrated from England to the continent and settled at Emptinghausen, in the Dukedom of Brunswick, Germany, his relation to the English Government was not thereby changed to any extent whatever, for he was still, as were his descendants after him, loyal subjects of the King of England, for Brunswick and Hanover belonged to the over-seas possessions of the King of Great Britain for a period of about a century and a quarter, or from the accession of George I., the first of the Hanoverian line of English sovereigns in 1714, until the time that Victoria ascended the throne of England in the year 1837.

Ecclesia Lutherana

There was no Anglican Church in the entire region round about Emptinghausen and Thedinghausen, for nearly every one residing in this locality, as well as the most of the inhabitants of the Duchy of Brunswick, with few exceptions, were adherents of the Lutheran Church. As no Anglican Church,

or the Established Church of his native land, was to be found in the entire region in which he had made his continental home, John Glander after a while, owing to the fact of the close relation of the Anglican Church to the Lutheran Church, transferred his membership to the Church of the Reformation and became a member of the Evangelical Lutheran Church at Thedinghausen, which was the only place of worship for the residents of the surrounding territory or for miles in that section of the Dukedom of Brunswick.

From the memorable day that the Englishman John Glander, owing to the fact that there was no Anglican Church, or the stately church of his fathers, in the place to which he had emigrated from his native Isle of Britain, and not wishing to be deprived of the holy ministrations of the sanctuary of the Lord, or the use of the blessed means of grace, the Word of God and the Holy Sacraments, he transferred his membership from the Church of England to the Lutheran Church. His descendants living at Emptinghausen and in the surrounding region have ever been, up until this present time, zealous members of the Evangelical Lutheran Church.

The Evangelical Lutheran Church has the proud distinction of being the glorious Church of the Augsburg Confession. The Lutheran Church is the greatest and primal of Protestant communions.

The late Dr. Seiss, a distinguished author and prince among pulpit orators, says: "The Lutheran Church is no sect at all, in any proper sense of that word. Her whole origin and composition is catholic,

not schismatic—broadly Christian, and in no respect factious. She never was the mother of conventicles or secession. She has everywhere and always held her position in the very midst of the stream of historic church life. So far from being a factious separatist from the proper community of saints, the Lutheran Church is something more, even, than a branch of the proper Church. As has been well said, she is the strong body and trunk on which the branches depend. Christianity, in its Protestant form, started with her; and from her have sprung all its branches. In age and historical position she is, therefore, the trunk. Neither has she become lost in branches which have absorbed her strength and diverted her proper historic continuation. Up to this present moment she is the massive and living trunk still.

The sublimest historical reminiscences of Protestantism belong to the Lutheran Church. The scenes amid which her heroes fought the great battles of truth, and brought her forth from the worse than Egyptian darkness of popery, have thrilled the world, and will be referred to with undying interest as long as moral courage shall find admirers, or the triumphs of truth a place in the fond regard of men. Her relations and achievements, with respect to all the high interests of Christendom, are the most exalted and magnificent upon record since the days of the Apostles. It is to her confessors and divines, under God, that the world has joined in referring the commencement and success of the glorious Reformation.

It is, therefore, with justice that the Lutheran Church takes to herself the high appellation of The Mother of Protestants."

"The name Protestant," says Archbishop Bramhall of the Anglican Church, is one to which others have no right but by communion with the Lutherans." This continued to be the diplomatic style of the Church till the peace of Westphalia in 1648.

The distinguished English historian A. F. Pollard says of the name Protestant, "The term properly applies only to those who adopted the Protest drawn up by some of the German princes against the decrees of the Diet of Spires in 1529."

The Lutheran Church is built four-square upon the invincible rock of eternal truth, and there is not enough power in earth and hell combined that can break her massive trunk.

Dr. Seiss says of the Lutheran Church, "Great is her name and influence on earth, and sublime are her records in heaven. For almost four hundred years she has been a crown of glory and a diadem of beauty to our world. Like the wonderful woman of the Apocalypse, she is sublime in her excellencies, glorious in her apparel, triumphant in her position, and giving birth to a progeny which is mighty among the nations, and which neither the foaming dragon, nor the seven-headed beast of the sea, nor all the combined powers of darkness, are able to devour. A true mother of saints she is, and an ark of salvation."

The Augsburg Confession

The matchless Augsburg Confession of the year 1530; is the glorious ecumenical symbol of faith of the Lutheran Church throughout the world.

The impregnable Augsburg Confession of Faith, is the Central Confession of Protestant Christendom, and if ever in the providence of God there is to be a union of the Protestant Churches throughout the world, it will be on the basis of the glorious Confession of Augsburg.

The Book of Concord

The collective historical and official Confessions of Faith of the Lutheran Church are contained in the Book of Concord, those glorious Confessions upon which the battering rams of the Church of Rome after a trial of nearly four centuries have failed to produce even a single scratch.

The Christian poet has beautifully said of the Lutheran Church:

*"The truth for which
Confessors pled,
And princes fought
And martyrs bled.
Was that which thou hadst sworn,"*

Lutheran Cathedrals

The Lutheran Church has her grand cathedrals in Norway, Sweden, Denmark, Iceland, Germany, Austria and Finland. The lofty spires of the majestic Lutheran cathedrals of Protestant Germany soar far aloft into the heavens like a glorious psalm of praise.

The Ulm Cathedral

A distinguished writer has said: "Thirty thousand people in one church building—and that Lutheran—is something most of us never have seen. And we will have to travel to Ulm, a city of Wuertemburg, Germany, and there look on the largest and finest Lutheran cathedral in the world—to see one of our church buildings with seating capacity for this number of people. It has a spire 534 feet high, so that it towers 25 feet above the highest point of the Cologne cathedral and 100 feet above that of St. Peter's, Rome."

The Cologne Cathedral

The Cologne cathedral is a magnificent structure. "This edifice was begun in the eleventh century, but was not finished until our day (1880). It is one of the most imposing monuments of Gothic architecture in the world."

Jane Addams says: "Did you ever see the great cathedrals of Europe—the one at Canterbury, England, Notre Dame in Paris, or that glorious poem in stone at Strassburg?"

The Land of Luther

In the land of Luther and Melancthon, on the other side of the sea, are to be found large libraries. The Encyclopædia Britannica, in its article on "Libraries in Germany," says: "Dresden, the capital of Lutheran Saxony, has forty-nine. Of these the Royal library is the largest, and is said to contain 350,000 volumes. Stuttgart, the capital of Luther-

an Weuternburg, has eleven. Its Royal library reports 425,000 volumes. It has a famous collection of Bibles numbering 7,200, which is said to be the largest in the world. The native land of Goethe and Schiller has the finest universities in the world. The universities are the pride and glory of Germany. The educational system of Germany excels all others in the world. Germany has been called the modern Athens.

Lutheran Literature

Lutheran literature is vast in its extent. It is universal in its scope. The matchless productions from the gifted pens of Lutheran authors forms one of the brightest constellations in the literary heavens.

The masterpieces of literature that adorn the shelves of the great libraries throughout the world have been furnished by Lutheran writers.

The Lutheran Church today preaches the Gospel in ninety languages throughout the world. In liberty-loving America the Lutheran Church proclaims the glad tidings of salvation in eighteen languages. The Church of the Reformation in New York City on every Lord's Day preaches the Gospel in thirteen languages.

The percentage of illiteracy in Protestant Germany is less than that of any other of the most enlightened nations of the earth.

The German Language

The late Rev. John P. Hentz, D.D., in his splendid volume entitled "History of the Lutheran

Version of the Bible," says: "The German language was in wretched condition. It was divided into as many dialects as there were states; in fact, each town and village had its own dialect and knew no other. None of these served as a bond of union. The North German did not understand the South German, nor the South German the North German. Every author wrote in the dialect of his own district." The immortal "Luther in this effected a great change. He brought order out of confusion and made modern High German the common literary language. As a basis of it he chose the Saxon dialect, which was in use at the Saxon Court and in diplomatic intercourse between the emperor" Charles V. and the estates.

The German Bible

"Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force and beauty of the German language. It is the first German classic as King James Version is the first English classic. It anticipated the golden age of German literature, as represented by such authors as Lessing, Herder, Goethe and Schiller, all of whom are Protestants and are more or less indebted to Luther's Bible for their style."

Dr. Schaff says: "Luther's Version of the Bible is a wonderful monument of genius, learning and piety, and may be regarded in a secondary sense as inspired."

The celebrated German poet and philosopher,

Heinrich Heine, says: "Luther gave us not only liberty to move, but also the means of moving. For the spirit he gave us body. He created the word for the thought. He created the German language. He did this by his translation of the Bible."

Dr. Krauth says: "The Bible of Luther is an acknowledged masterpiece, one of the warders of the intellectual world. How Luther raised what seemed to be a barbarous jargon into a language which, in flexible beauty and power of internal combination, has no parallel but in Greek, and in massive vigor no superior, but the English writers of every school, Protestant and Romish alike, have loved to tell."

Loyal Subjects of England

The Englishman John Glander and his descendants, from the time of his emigration from England to the continent and the making of his home at Emptinghausen, in the Duchy of Brunswick, Germany, during the reign of George I. of the House of Hanover, until the time that Victoria as the maiden ruler ascended the throne of England in the year 1837, were loyal subjects of the King of England and lived under the protection of and valiantly fought for the British flag.

Lutheran and Anglican

Among all of the Protestant churches throughout the world the Anglican Church, or the Church of England, and her daughter, the Protestant Epis-

copal Church of this country, are the nearest to the Lutheran Church.

The German Empire

The German Empire is, after Russia, the most populous state of Europe. It is a little larger than France. The surface is low in the north; the central and southern parts lie on the Alpine plateau. The empire is a union of twenty-six members, the largest of which are the four kingdoms of Prussia, Bavaria, Saxony and Wurtemberg and the grand duchy of Baden.

“The country used to be divided into a number of small monarchies, but in the year 1871 these were united to form one strong nation,” or the German Empire. Each little country takes care of its own affairs, as our states do, but the King of Prussia, the largest of the states, is the Emperor, or Imperial Head, or Ruler, of the united German nation. Kaiser Wilhelm II., or Emperor William II., is at present the occupant of the powerful throne of the Hohenzollerns and the Emperor of the German Empire.

Brunswick and Hanover

Brunswick and Hanover no longer exist as independent states, or provinces, but now form a part of the Kingdom of Prussia, and the Glander descendants who at the present time reside at Emptinghausen, Germany, are subjects of the King of Prussia and live under the imperial rule of Emperor William II., the occupant of the throne of the Hohenzollerns.

Lutheran Churchman

The members of the Glander Family who are at the present time living at Emptinghausen, Germany, are faithful members of the Evangelical Lutheran Church at Thedinghausen, as were also their ancestors who resided at that place for the space of several centuries.

A Gothic Church

The Lutheran Church at Thedringhausen is a beautiful Gothic structure, erected at a cost of seventy-five thousand dollars. The chancel furniture, altar, pulpit, baptismal font, as well as the entire interior arrangement of this splendid building, is in perfect accord with Lutheran principles or church architecture. The high altar of Gothic design is very handsome. The large pipe organ adds much to the impressiveness of the beautiful liturgical services.

An Important Event

Two hundred years after the birth of the immortal Luther and the discovery of America by Christopher Columbus, whose name shines with a lustre which time cannot dim, and who has been crowned with imperishable renown, there was born in England a man whose name was John Glander, who was destined to become the immediate ancestor of the descendants of the Glander Family in Germany, the land of Gœthe, Lessing, Herder, Schiller, Bismarck and Von Moltke, and in America, the glorious land of Washington, Lincoln and Grant.

Anglican Churchman

As a devout and loyal English Churchman, John Glander was a constant reader of the noble King James Version of the English Bible, and was perfectly familiar with the devotional language, beautiful liturgical forms and precious contents of the famous Book of Common Prayer, or English Liturgy, and aside from its stated use in the public services, or worship of the Anglican Church, it also served him as a splendid manual of private devotion.

The Book of Common Prayer was to John Glander a highly prized treasure and devotional thesaurus, whose golden contents were fragrant with the sweet incense of the sanctified use of the saints and martyrs of the Christian ages.

At the time that John Glander emigrated from England to the continent and took up his abode at Emptinghausen, Duchy of Brunswick, Germany, it was a common occurrence for persons living in England to emigrate to the continent and for those persons residing in the northern part of Germany to embark for the lovely Isle of Britain to seek a new home upon its sea-girt shores.

In the year 1774, or two years before the adoption of the Declaration of Independence by the thirteen American Colonies that were scattered along the Atlantic seaboard, there was born to John Glander and his noble wife, in the village of Emptinghausen, Dukedom of Brunswick, Germany, a son, who received the from the time immemorial ancestral name of John, whose posterity in time

to come were in the providence of God destined to play an important role in the history and development of Twin Valley, Preble county, Ohio.

When John Glander had grown to manhood he was united in marriage to Rebecca Kehlenbeck, a prominent young lady, who was born in the Dukedom of Brunswick in the year 1779. To them were born seven sons: John, J. Henry, Gerd, Ludeka, Herman, Deterick and Henry. His death occurred in 1850, while his wife passed away in 1857. They belonged to one of the wealthy and influential families of their section of Germany, and the farm they owned was an extensive one, which had been in the possession of the Glander family for many generations.

Low-German Dialect

The residents of Emptinghausen and Thedinghausen, as well as others living in the rural districts of Brunswick, speak a broad Low-German dialect.

The descendants of John Glander who emigrated from England to the continent, and sought a new home at Emptinghausen, Duchy of Brunswick, Germany, as time elapsed gradually lost the use of the English tongue, or ceased to speak the beautiful language of their noble English ancestors, and thereafter spoke the Low-German dialect as did many of the people of Brunswick, although they were able to speak, read and write the High-German, as that was the language they were taught in the schools of the Dukedom of Brunswick.

The Glander ancestors were men of fine phys-

ique, noble bearing and princely manners. They were noted for their indomitable will power, persevering energy, unflinching courage and possessed a matchless manhood.

Anglo-German

John Glander, of Anglo-German descent, great-great-grandson of the Englishman John Glander, who emigrated from England to Brunswick and settled at Emptinghausen, wife and seven sons, also of Anglo-German, or English-German, descent, were loyal subjects of the King of England and lived under the protection of the British flag, for Brunswick and Hanover at that time belonged to the over-seas possessions of the King of England, or the occupant of the British throne.

Around the fireside of the splendid home of John Glander in the village of Emptinghausen, Dukedom of Brunswick, at the close of the third decade of the wonderful nineteenth century, the topic of conversation among the members of the family circle frequently was that of America, the glorious land of liberty, untold wealth and golden opportunity.

Emigration to America

The oldest son John became greatly interested in the New World, and as the months passed by, one after the other, he after a while concluded to emigrate to America, the wonderful land of promise, and, with the approval and blessing of his parents, he embarked from Bremerhaven, on a sail vessel,

and after spending many days on his thrilling journey across the high rolling waves and tempest-tossed billows of the stormy Atlantic, he at last reached the ocean-washed shores of the Western World, made his way to the Buckeye State and arrived at West Alexandria, Preble county, Ohio, as a British subject, or the subject of William IV., King of England and the occupant of the British throne, during the presidential year of 1832.

The Sea

*Thou earth-encircling, empire-nurturing sea!
With tempests mantled, and with ages crowned;
With kingdoms bordered, in all zones supreme,
Who can withstand thy august majesty!
In vain rebellion seeks to shake thy throne,
Or spoil the glories which enwreath thy brow!
And whoso riseth to resist thy sway
Is hurled from being and is known no more.*

*Unfathomed, lone, immeasurable Sea!
The Czar of Eras! Autocrat of Time!
How do our spirits in thy presence cower,
And nations tremble at thy mighty tread,
What worlds are heaved amid thy ceaseless' tides,
What vast creations in thy waters swim
What floods of sapphire pour athwart thy breast,
What death profound reigns in thy silent depths!*

*But who of earth may all thy mysteries know?
Or who the half of all thy wonders tell?
At home with God before earth's years began,
Thou tak'st no note of passing centuries,
Thy being; like thy waves, forever flows
And Time's last hour still hears thy billows roll—
Sublime, exhaustless, everlasting Sea!*

—Dr. Seiss.

Three hundred and forty years after the discovery of America by Christopher Columbus,

the renowned Genoese navigator, fifty-six years after the adoption of the Declaration of Independence by the thirteen English colonies on the Atlantic seaboard, fifty years after the close of the Revolutionary war, and thirty-two years after the death of the immortal Washington, John Glander, of Anglo-German, or English-German, descent, great-great-great-grandson of the Englishman John Glander, who emigrated from England to the Dukedom of Brunswick during the reign of George I., King of England, Brunswick and Hanover; emigrated from the village of Emptinghausen, Germany, to the United States of America, and settled in the beautiful and fertile Twin Valley. He was the first man direct from Germany to set foot on West Alexandria, Ohio, soil. The town at that time consisted of a few dwellings, schoolhouse and log church. The log church was erected in 1817 and occupied the site a short distance west of the present Lutheran church building. It was a union church, owned jointly by the Lutheran and Reformed congregations. The old log church with its wine goblet shaped pulpit, which was reached by a winding stair, sounding-board, quaint altar and spacious galleries extending around three sides of the church, was in its day considered a handsome building. There were no graves before the altar as there are in so many of the imposing cathedrals of Europe, but just outside the walls of the splendid pioneer church were to be seen the graves of the early settlers of this locality, so that we can say of the Old Log Church building, which was torn

down many years ago, that in its day it could truly be called the Westminster Abbey of West Alexandria, Ohio.

John Glander located on the west bank of Twin creek, directly east of the village of West Alexandria, Ohio, on the other side of what was then known as the Cumberland pike. He was a member of the Lutheran Church and worshipped regularly at the old log church until the time of his death. He was married to Elizabeth Smith some time after his arrival from Germany. To them were born ten children: Becka, Anna E., Mary Elizabeth, Sarah, John, Caroline, Christiana, Amanda Rebecca, Joseph A. and Matilda, of whom three are living today: Mrs. Caroline Glander Cottingham, Joseph A. Glander and Mrs. Matilda Glander Tingle.

The glowing description of Twin Valley which John Glander sent to his parents and brothers who resided at Emptinghausen, Germany, produced such an impression on the soul of his brother Deterick that he set about to emigrate to America, to seek a fortune in the new world, arriving here in 1836, accompanied by his life long friend Richard Meyer, a native of Hanover, both loyal subjects of William IV., King of England.

Deterick Glander, of Anglo-German descent, the great-great-great-grandson of the Englishman John Glander, upon his arrival in this country, after a long, tiresome and dangerous ocean voyage, which consumed days and weeks, located in a somewhat southeasterly direction from West Alexandria, Ohio,

at the confluence of the Bantas Fork stream and Twin creek. He was married to Sena Hager. They became the parents of ten children: Rebecca, Margaret, Sarah, Richard, Henry, George, Edward, Mary, Catherine and Caroline, of whom eight are now living: Mrs. Rebecca Tegan, Mrs. Sarah Rost, Richard, Henry, George, Mrs. Mary Rentz, Mrs. Catherine Curtis and Mrs. Caroline Uhde.

J. Henry Glander, of Anglo-German descent, a great-great-great-grandson of the Englishman John Glander received letters from his brothers John and Deterick, living in the glorious land of liberty on this side of the sea, urging him to join them in this Western World, and so he concluded to leave the parental home at Fmptinghausen, and after having made the necessary arrangements he set sail from Bremerhaven for America, and after spending many anxious days and nights upon the restless waves of the stormy deep, he at length reached New Orleans, and from thence he came by steamboat to Cincinnati, Ohio, from which place he walked to West Alexandria, Ohio, a distance of sixty miles, arriving at the latter place in 1839. He located in Lanier township, about three miles in a southeasterly direction from West Alexandria, Ohio, near where the Bantas Fork stream empties into Twin creek.

A short time after his arrival in this country J. Henry Glander was united in marriage to Anna Catherine Heier. This union was blessed with twelve children: Deterick, Rebecca, John, Anna, Hannah, Mary, Henry, Deterick, Sarah, Susie, Benja-

man and Emma, of whom six are now living: John, Mrs. Hannah Friday, Henry, Deterick, Benjamin and Mrs. Emma Bunch.

John Glander was born at Emptinghausen, Dukedom of Brunswick, Germany, Nov. 3, 1799, and died April 6, 1858, in the fifty-ninth year of his age. Mrs. Elizabeth Smith Glander, wife of John Glander, who survived her husband more than a third of a century, passed to the land of eternal sunshine July 17, 1893, at the advanced age of seventy-six years.

Deterick Glander was born at Emptinghausen, Germany, May 3, 1818, or nearly three years after the memorable battle of Waterloo, which was fought June 18, 1815, about two miles from the village of Waterloo, and twelve miles south of Brussels, Belgium. The battle of Waterloo was the decisive conflict which annihilated the power of Napoleon I.

He passed from the scenes of earth to the place where everlasting spring abides and never withering flowers, July 25, 1902, so that the days of his earthly pilgrimage extended over a period of nearly eighty-five years.

Mrs. Sena Glander, wife of Deterick Glander, was called from time into eternity August 10, 1875, after having passed the half-century mark of her earthly sojourn, or the noontide period of life.

J. Henry Glander laid aside the tent of his earthly tabernacle on April 11, 1877, after having lived a few months more than the allotted biblical three score years and ten.

Mrs. Anna Catherine Glander, wife of J. Henry Glander, survived her husband many years, when on May 25, 1909, she passed from earth to the glorious beyond, after having lived a few years more than fourscore years.

Ludeka Glander, of Anglo-German descent, great-great-great-grandson of the Englishman John Glander, who embarked from the sea-girt shores of the island of Britain and made his future home at Emptinghausen, Germany, on the banks of the river Weser, was born at Emptinghausen, Dukedom of Brunswick, Germany, May 27, 1808. He was married to Adeline Shumaker. They became the parents of five children—three sons and two daughters—John B., Henry S., Rebecca, Deterick S. and Anna. Mrs. Adeline Shumaker Glander was born in the Dukedom of Brunswick, Germany, in 1808, passed to the land of pure delight, to forever behold the King in his beauty, October 18, 1849, almost a decade before she reached the meridian of life. She was a daughter of Selka and Hadwick Shumaker and belonged to one of the old and wealthy families of that section of Germany where her parents lived and died.

It was in the year 1851, nearly two years after the death of his wife, that Ludeka Glander and his five children—three sons and two daughters—embarked from Bremerhaven for the United States of America, the glorious land of the stars and stripes, and after spending fifty-one days and nights on a sail vessel that was tossed to and fro by the angry waves of the broad Atlantic ocean, fre-

quently driven from its course adistance of several hundred miles, during violent thunder storms, they landed at New Orleans, on the 28th of November, and after a ten days' trip on the Mississippi and Ohio rivers arrived at Cincinnati, Ohio, whence they made their way by train to Hamilton, Ohio, and from there by wagon to West Alexandria, Preble county, Ohio. He took up his abode on the banks of the Bantas Fork, in Lanier towhship. He died January 11, 1867, in the fifty-ninth year of his age.

Only two of the five children of Ludeka Glander are still living: Henry S. and Anna, wife of John Meyer, both of whom reside at Ingomar, Ohio.

Herman Glander, of Anglo-German descent, great-great-great-grandson of the Englishman John Glander, was born at Emptinghausen, Germany, Nov. 7, 1805, three days after Thomas Jefferson began his second presidential term. He was married to Margaret Tebelman. To them were born at Emptinghausen, Germany, nine children: Herman, John, Margaret, Rebecca, Anna, Deterick, Catherine, Adaline and Benjamin. Henry, the youngest child, was born in America.

Herman Glander, wife and eight children—three sons and five daughters—after careful consideration, concluded to emigrate to America, the glorious land of freedom on this side of the sea. They left Bremerhaven on a sail vessel in 1854, and after spending many days and nights on the restless waves of the Atlantic ocean, they at last arrived safely at the shores of the Western World, made their way to Preble county and located near West Alexandria, Ohio.

Herman, one of the four sons born at Emptinghausen, passed away at an early age before the family embarked for the United States. Henry is the only one of the ten children that was born in America. Only four of the ten children are now living: three sons, John, Deterick and Benjamin, and one daughter, Mrs. Catherine Weaver, who was eight years old when she crossed the Atlantic ocean with her parents, brothers and sisters to make her future home in the United States of America.

Herman Glander passed from time into a blissful eternity Dec. 24, 1882, after an earthly pilgrimage of more than seventy-seven years.

Margaret Tebelman Glander, wife of Herman Glander, was called by the Master to cease the sojourn of life and enter into the joys of heaven March 8, 1878, before she reached her sixty-ninth year.

Gerd Glander, of Anglo-German descent, great-great-great-grandson of the Englishman John Glander, was born at Emptinghausen, Dukedom of Brunswick, Germany, during the first years of the nineteenth century, before the American flotilla surrendered to the British at Lake Borgne, Louisiana, Dec. 14, 1814.

He emigrated to America some time during the period extending from 1840-1846. He was married to Mrs. Mary Ditzenberger Weaver some time after his arrival from Germany. This union was blessed with one son, who received the name John Henry, who died in early youth before he attained his ninth year.

After Gerd Glander had lived his allotted time here below, and subserved the righteous purpose of the Lord on the earth, his spirit winged its flight to yonder land of eternal day, of which place the Scriptures say that there shall be no night there.

Mrs. Mary Glander survived her husband a number of years, and after having advanced somewhat beyond her eighty-eighth milestone in life, on January 21, 1892, she passed from the changing scenes of time to the mansions above, to be forever with her Lord.

*"Forever with the Lord!
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."*

Henry Glander, of Anglo-German descent, great-great-grandson of the Englishman John Glander, was born at Emptinghausen, Duchy of Brunswick, Germany, at the close of the second, or the beginning of the third decade of the nineteenth century. To him and his excellent wife were born one son, whose name was John, and two daughters. During the year 1868 he crossed the Atlantic and spent some time visiting his relatives and friends in the United States. He was so favorably impressed with America that when his visit was ended he returned to his home at Emptinghausen, Germany, fully intending to dispose of his possessions in the land of his birth and emigrate to the United States, but through the influence of his son and friends he was finally persuaded to abandon his purpose. At the death of his father, in accord-

ance with the laws of his native country as the youngest of the seven sons, the paternal estate, or extensive Glander farm at Emptinghausen, passed into his possession.

His only son John served in the Franco-Prussian war, and because of the valiant service he rendered his government and the many heroic deeds he performed on the field of battle he was decorated with the iron cross by the King of Prussia. He is said to have been one of the bravest soldiers in the German army. When Henry Glander died the extensive ancestral Glander farm passed into the possession of his son John as the only male heir, for the law in that section of Germany required that the youngest son should inherit the paternal estate.

Two of the sons of John Glander are at the present time doing valiant service in the imperial army of Germany in the great war that is now being waged between the central powers and the allied powers of Europe. At the beginning of the terrible war that is devastating Europe and other parts of the Eastern Hemisphere three sons of John Glander entered the service of the imperial army of Germany. One of the brothers left the trenches of the German army in France for a short while, the evening before Christmas day, 1914, and was killed before he could make his return.

Two of the six sons of John Glander who emigrated to America were married in Germany, and among the number of the children of the three sons who were born at Emptinghausen, Duchy of

Brunswick, there was only one, John B. Glander, the oldest son of Ludeka Glander, who was at the time of his birth and for nearly two years thereafter a subject of the British Crown, or a subject of William IV. King of England, for, as has already been stated, Brunswick and Hanover at that time belonged to the overseas possessions of the King of Great Britain. The seven sons of John Glander, six of whom emigrated to America, had the features of Englishmen. They possessed certain English traits and characteristics, and made use to some extent of English words in speaking the Low-German dialect, that any one not at all cognizant of the fact of their Anglo-German descent found in this conclusive proof that their more remote ancestors were of English origin.

The six sons of John Glander who emigrated from Germany to America, brought with them to the New World copies of Luther's matchless Version of the German Bible, the glorious Confession of Augsburg, Luther's Catechism, called the "Little Bible of the Laity," German Hymn books, Stark's Daily Hand book, or manual of devotion, Arndt's True Christianity, the greatest treatise on practical Christianity ever written, and other valuable books printed in the German language.

The seven sons of John Glander were consistent and faithful members of the Evangelical Lutheran Church during the entire period of their earthly pilgrimage, and died in the glorious triumph of a living faith in the risen, ascended, glorified, enthroned, and everliving Redeemer.

The spirits of the Glander ancestors and their descendants of other days have gone to join the blood-washed throng on yonder celestial shore, in that glorious Kingdom, wherein all the saints do rejoice with Christ; they are clothed with white robes, have palms of victory in their hands, and follow the Lamb whithersoever He goeth.

*“There is the throne of David,—
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who, with their leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of light.”*

The Glander descendants who are living today on the continent of Europe, and in America, the glorious land of the noble free, have the blood of the ancient Britons, Julius Cæsar, the Angles, Saxons, Jutes and Frisians, King Canute the Dane, or Canute the Great, upon whose head the crowns of England, Denmark, Sweden and Norway were combined during the early part of the eleventh century; Gustavus Adolphus, the hero of Lutzen, valiant Snow King and Lion of the North; Jenny Lind, the Swedish Nightingale; Gustav V. of Sweden; Leif Erickson, the famous Norse navigator; King Haakon VII. of Norway; William of Normandy; Napoleon Bonaparte, who was a military genius; Shakespeare, Milton, Tennyson; George V. King of England, and the splendid occupant of the majestic throne of the British Empire; the immortal Luther, Gœthe, Bismarck, VonMoltke, William II., the proud occu-

pant of the imperial throne of the Hohenzollerns; William Penn, Franklin, Washington, Lincoln, Grant and President Woodrow Wilson, flowing in their veins. The Glander descendants possess certain traits and characteristics that differentiate them from others whose ancestors did not originate in England, or in the British Isles.

From the time that Egbert "ventured to assume the title, which he had fairly won, of 'King of the English,'" in 828, until the time that Victoria ascended the throne of England in 1837, a period of more than a thousand years, the Glander ancestors and their descendants living in England, and only for a short while before the end of that period on the continent of Europe, at Emptinghausen, Duchy of Brunswick, Germany, were loyal subjects of the King of England. Two of the six sons of John Glander who emigrated to America were from the day of their birth until the time that they became citizens of the United States of America, loyal subjects of the sovereigns of England, George III., George IV., William IV., and in the case of the younger of the two, including several years during the reign of Victoria. When Victoria ascended the throne of England, Hanover was "severed from its political relations with Great Britain" and "became an independent power. Duke Ernest of Cumberland was chosen King."

The remaining four of the six sons of John Glander who emigrated to America lived under the rule of the Duke of Brunswick from 1837 until the time that they emigrated to America, or two,

eight, fourteen and seventeen years respectively.

The Glander ancestors and their descendants were loyal subjects of the sovereigns of England for more than a thousand years, while only one of the six sons of John Glander who emigrated to the United States lived under the rule of the Duke of Brunswick from 1837 until 1854, a period of seventeen years. The Glander ancestors and their descendants were, therefore, loyal British subjects under the rule of the sovereigns of England a thousand years longer than some of their number who emigrated to America were subjects of the Duke of Brunswick. Four of the six sons of John Glander emigrated to America during the rule of William I., Duke of Brunswick, who succeeded his brother, Duke Karl, in 1830. The history of the Glander Family dates from the time of the Roman invasion, occupation and colonization of the Isle of Britain until the present time—a period of eighteen hundred years.

John Glander and his seven sons, six of whom emigrated to the United States of America, were born at Emptinghausen, Dukedom of Brunswick, Germany, during the reign of George III., King of England, Brunswick and Hanover.

The proper designation in the German language of the place of their birth is Emptinghausen, Amt Thedinghausen, Herzogthum Braunschweig, Deutschland. The Emptinghausen Bote is published at Emptinghausen, Germany. It is a paper the size of the Twin Valley Echo, of which Mr. C. W. McIntosh is the genial editor and publisher.

The Glander descendants living in England today belong to the Anglican Church. Those residing at Emptinghausen, Germany, belong to the Lutheran church. The majority of those living in America belong to the Lutheran Church. A number belong to the Reformed Church. Several are members of the Methodist Episcopal Church. A few belong to the Roman Catholic Church, and possibly several to some Protestant church not already mentioned.

The Glander descendants living in England at the present time are of Anglo, or English, descent. Those who reside at Emptinghausen, Germany, are of Anglo-German descent. While those who dwell beneath the cerulean skies of America are of Anglo-German and Anglo-German-American descent.

During the past two years, three members of the Glander Reunion, one of whom was a Glander descendant, Mrs. Sarah Glander Monebrake, Mrs. Mary Glander, wife of Henry S. Glander and John Weaver, passed from the ever-changing scenes of earth

*"To those bright worlds beyond the sky
Which sorrow ne'er invades."*

An Englishman is a native of England. The name GLANDER is embedded in the word Englander, and the name ENGLAND, the native soil and glorious land of origin of the Glander ancestors is imbedded or set like a stately castle or precious gem in the name GLANDER, recalling to mind the beautiful words of the immortal Shakespeare that England is like a "precious stone set in the silver sea."

The Coat of Arms

The ancient coat of arms of the GLANDER ancestors consists of an engraved representation of an island engirdled by the empire-nurturing sea. On the island may be seen a group of ancient Britons, the original inhabitants of the island of Britain, an oak forest, a Roman legion, Roman colonists, the town of London, the river Thames, a missionary with a cross, and a church. Several boats filled with fierce warriors are seen approaching the shores of Britain, while the warlike occupants of another boat which has reached the shore have disembarked and are ready to begin the conquest of the island.

The inscription on the coat of arms consists of nine words, or five Latin and four English words: Britannia, Imperium, Cæsar, Roma, Glans; London, Angle-Land, England and Glander.

The Glans Family emigrated from Rome, Italy, to Llyn-din, Londinium, Londinum or London, Britain, or Britannia, some time during the period of the Roman occupation and rule of the proud little isle of Milton and Shakespeare. As typical Romans from the Eternal City of Rome, Italy, the sunny land of picturesque scenes and charming landscapes, the Glans Family spoke the Latin language. They belonged to one of the numerous colonies that emigrated from the peninsula of Italy to Britain, some time during the Roman possession and rule of the island. Llyn-din, or Londinum, eventually came to be known in every part of the world as London,

and Britain as the centuries rolled by was called Angle-Land, or England.

As the noiseless chariot of time passed down the magnificent highway of the centuries a man of Roman descent whose name was Glans became known as the Englishman JOHN GLANDER, the first person ever known by that name, whose land of origin and native soil was the ocean-girdled island of England.

Although for the present no evidence is at hand to show that the town of Glandeville, England, has been founded by one of the Glander ancestors, yet there is every reason to believe that such has been the case.

Emptinghausen, Germany, is surrounded on all sides by a beautiful country, almost as level as a prairie. Two splendid highways pass through the town. The surface is composed of a black sandy soil.

England, the land of origin and mother-country, Germany, the place to which the spirit of adventure led the Englishman John Glander, and America, the land of the noble free, where the Glander descendants are to work out their future destiny as Providence has designed that they should when they were transplanted from England to Germany, and from thence were brought to America, the glorious land of promise on this side of the sea.

As the Glander descendants joyfully go forward on the grand pilgrimage of life, with the round earth beneath them and the starry heavens above them, having with the hand of a living faith

taken firm hold on the everlasting, unshaken, majestic and rainbow-engirdled throne of the Eternal Jehovah, with the eagle eye of faith triumphantly gazing on the glorious hills of eternity, encompassed round about with the iris-glories of the sweet atmosphere of paradise, and with their faces steadfastly set toward the unknown future, they bravely unfurl their banner beneath the azure dome of the sky, bid adieu to fear, and with every confidence commit themselves to God, the lightnings and the gales.

Part Two

A Register of the Names of the Descendants and
Members of the Glander Family in America from
1832—1916.

A REGISTER

—OF THE—

Names of the Descendants of the Glander Family
in America from 1832 to 1916.

I

| | |
|---------------------------|--------------------------------|
| John Glander | John Monebrake |
| Mrs. John Glander | Mrs. John Monebrake |
| Beeka Glander | Cora Monebrake |
| Anna E. Glander | Frank Monebrake |
| Mary Elizabeth Glander | Vernon Monebrake |
| Henry Monebrake | Samuel Southard |
| Sarah Glander | Mrs. Samuel Southard |
| Monebrake | Raymond Southard |
| Isaac Eikenberry | Guss Monebrake |
| Mrs. Isaac Eikenberry | John Glander |
| Ora Eikenberry | Mrs. John Glander |
| Mrs. Edna Biddinger | Harry Glander |
| Robert Biddinger | Alonzo Glander |
| Oliver Sprowl | Frank Glander |
| Mrs. Oliver Sprowl | Herman Volcanan |
| Frank Sprowl | Mrs. Ida Volcanan |
| Mrs. Frank Sprowl | Charles Glander |
| Alice Sprowl | Mrs. Charles Glander |
| John Winholt | Ruth Glander |
| Mrs. John Winholt | Joseph Glander |
| Pearl Winholt | Mrs. Joseph Glander |
| Albert Crowell | Edward Cottingham |
| Mrs. Albert Crowell | Caroline Glander Cottingham |
| Gerald Lloyd Crowell | Samuel Shaffer |
| Hettie Monebrake | Mrs. Samuel Shaffer |
| | Edward W. Shaffer |
| | Mrs. Edward W. Shaffer |

Belma Shaffer
 Clarence Shaffer
 Mrs. Clarence Shaffer
 Harry Shaffer
 Stanley Shaffer
 Henry Poos
 Mrs. Henry Poos
 Everett Poos
 Gertrude Poos
 Raymond Poos
 John Cottingham
 Mrs. John
 Cottingham
 Virgil Cottingham
 Arlene Cottingham
 D. W. Duke
 Mrs. D. W. Duke
 Harold Duke
 Leonard Duke
 Glen Duke
 Harry Sherer
 Mrs. Harry Sherer
 Beatrice Sherer
 Jesse Cottingham
 Mrs. Jesse
 Cottingham
 Frederick
 Cottingham
 Marguerite
 Cottingham
 Christiana Glander
 Amanda Rebecca
 Glander
 Joseph A. Glander
 Mrs. Joseph A.
 Glander
 Ezra Tingle

Mrs. Matilda
 Glander Tingle
 Edward Tingle
 Oscar Bourne
 Mrs. Oscar Bourne
 Fayette Bourne
 Frank Bourne
 George Bourne
 George Tingle
 Mrs. Elitha Tingle
 Clement Tingle
 Mrs. Clement Tingle
 Mary Tingle
 John William Tingle
 Clement Arnold
 Mrs. Clement Arnold

II

Herman Glander
 Mrs. Herman Glander
 Herman Glander, Jr.
 George Smith
 Margaret Glander
 Smith
 Deterick Smith
 Mrs. Deterick Smith
 Edward Smith
 William Smith
 Lillie Smith
 Mary Smith
 Charles Mayer
 Mrs. Charles Mayer
 Jos. Edward Mayer
 Helen Louise Mayer
 John Unger
 Mrs. John Unger
 Henry Unger

Mrs. Henry Unger
 Joseph Dafler
 Mrs. Joseph Dafler
 Joseph Dafler, Jr.
 Everett Unger
 Mada Unger
 Harry Durkle
 Mrs. Harry Durkle
 Gus Vercamp
 Mrs. Gus Vercamp
 Anna Juanita
 Vercamp
 Ethel Durkle
 Howard Durkle
 John Ehler
 Mrs. John Ehler
 Lawrence Ehler
 John Weaver
 Mrs. John Weaver
 Elmer Moses
 Mrs. Elmer Moses
 Mrs. Frank Crouse
 Frank Course
 John Crouse
 Martha Crouse
 Everett Crouse
 William Weaver
 Mrs. William Weaver
 Erma Weaver
 Ethel Weaver
 Alva Stout
 Mrs. Alva Stout
 Raymond Stout
 Elmer Stout
 Mabel Stout
 Ruth Stout
 Harry Weaver

Mrs. Harry Weaver
 Feyrn Weaver
 Bernice Weaver
 Benjamin Glander
 Mrs. Benjamin
 Glander
 Vernon Glander
 Mrs. Vernon Glander
 Henry Glander
 Mrs. Laura Glander
 Harry Glander
 Mrs. Harry Glander
 Leonard Glander
 Deterick Glander
 Mrs. Deterick
 Glander
 Henry Glander
 Charles Hipple
 Mrs. Charles Hipple
 Nevin Hipple
 William Sibert
 Mrs. William Sibert
 Deterick Cordes
 Mrs. Adaline Cordes
 John Glander
 Mrs. John Glander
 John Henry Glander
 Mrs. John Henry
 Glander
 ————Glander
 ————Glander
 ————Glander

III

J. Henry Glander
 Mrs. J. Henry
 Glander

Deterick Glander
 Henry Unger
 Mrs. Henry Unger
 Frank Unger
 Mrs. Frank Unger
 Charles Unger
 Anna Unger
 John W. Glander
 Mrs. John W.
 Glander
 Jesse Hasten
 Mrs. Jesse Hasten
 John Seekamp
 Mrs. John Seekamp
 Harry Seekamp
 Delma Seekamp
 William Seekamp
 Mrs. William
 Seekamp
 Pauline Seekamp
 Catherine Seekamp
 Glen Davis
 Mrs. Glen Davis
 William Glander
 Mrs. William
 Glander
 Zelpha Glander
 Farol Glander
 Hilary Glant
 Mrs. Hilary Glant
 John Kuhlenkamp
 Mrs. John
 Kuhlenkamp
 Joseph Kuhlenkamp
 Mrs. Joseph
 Kuhlenkamp
 Juanita Kuhlenkamp

Leah Kuhlenkamp
 Paul Kuhlenkamp
 Charles Ulrich
 Mrs. Charles Ulrich
 Lowell Ulrich
 Ralph Ulrich
 Mrs. Frank Furrey
 Grace Furrey
 Ruth Furrey
 Glen Furrey
 Joseph Furrey
 Mrs. Carrie Barton
 Frank Freitag, Sr.
 Mrs. Hannah Freitag
 Frank Freitag, Jr.
 Jerry Macbeth
 Mrs. Jerry Macbeth
 Andrew Brown
 Mrs. Andrew Brown
 Floyd Brown
 Robert Brown
 Gus Straw
 Mrs. Gus Straw
 Carter Straw
 Rosanne Straw
 Gwendoline Straw
 Judge Freitag
 Mrs. Judge Freitag
 Harry Freitag
 Mrs. Harry Freitag
 Jesse Freitag
 Mrs. Jesse Freitag
 Elizabeth Freitag
 Robert Freitag
 Mrs. Robert Freitag
 Ruth Freitag
 Bertha Freitag

| | |
|---------------------|--------------------|
| Ray Hewitt | Frank Glander |
| Mrs. Ray Hewitt | Mrs. Frank Glander |
| Deterick Heisman | Earl Glander |
| Mrs. Deterick | Richard Glander |
| Heisman | Elmer Glander |
| Calvin Heisman, Sr. | Mrs. Elmer Glander |
| Mrs. Calvin Heisman | J. D. Glander |
| Calvin Heisman, Jr. | Mrs. J. D. Glander |
| Norma Heisman | Harry Plander |
| John Teichmann | Mrs. Harry Plander |
| Mrs. John Teichmann | Nellie Plander |
| Elmer Teichmann | Lawrence Plander |
| Harry Thomas | Ralph Plander |
| Mrs. Harry Thomas | Delevan McBride |
| Mabel Thomas | Mrs. Delevan |
| Herbert Thomas | McBride |
| Emma Thomas | Claude Davis |
| Carl Thomas | Mrs. Claude Davis |
| Henry J. Glander | Ida Glander |
| Mrs. Henry J. | Martha Glander |
| Glander | Henry Zimmerman |
| George E. Glander | Mrs. Henry |
| Mrs. George E. | Zimmerman |
| Glander | William Miley |
| John Eby | Mrs. William Miley |
| Mrs. John Eby | Edith Miley |
| Grace Eby | Vergie Miley |
| Vernie Eby | Glen Miley |
| Jesse Glander | Joseph Eakle |
| Mrs. Jesse Glander | Mrs. Joseph Eakle |
| Clyde Glander | Walter Cohee |
| Luetter Glander | Mrs. Walter Cohee |
| Benjamin Glander | Walter Heckman |
| Mrs. Benjamin | Mrs. Walter |
| Glander | Heckman |
| Ralph Glander | John Heckman |
| Ray Glander | Martha Heckman |

Olizer Zimmerman

Mrs. Oliver

Zimmerman

Charles Zimmerman

Pierson Fultz

Susie Glander Fultz

Harry Fultz

Mrs. Harry Fultz

Thelma Fultz

Emory Fultz

Alice Fultz

Louis Fultz

Mrs. Louis Fultz

Mildred Fultz

Paxson Fultz

George Fultz

Anna Fultz

Edward Walker

Mrs. Edward Walker

Catherine Walker

Elizabeth Walker

Catherine Fultz

Benjamin Glander

Mrs. Benjamin

Glander

——— McGill

——— McGill

——— Davis

Mrs. ——— Davis

Elizabeth Glander

Ellis Shifflet

Mrs. Ellis Shifflet

Charles Shifflet

Irvin Bunch

Mrs. Irvin Bunch

Carl Bunch

Mrs. Carl Bunch

Earl Bunch

IV

Ludeka Glander

Mrs. Ludeka Glander

John B. Glander

Catherine Pundt

Glander

Margaret Lemkuhl

Glander

Herman C. Glander

Mrs. Herman C.

Glander

Richard L. Glander

Mrs. Richard L.

Glander

Mildred Glander

Nina Glander

Mary Glander

Charles D. Glander

Mrs. Charles D.

Glander

Charles Emory

Glander

Isabelle Glander

Leonard Glander

Donald L. Glander

Elnora Glander

Henry Glander

George B. Glander

Omar Baker

Mrs. Omar Baker

Margaret Baker

Frederick L. Glander

Mrs. Frederick L.

Glander

John B. Glander, Jr.

Virginia Mearedith
 Glander
 Rebecca Glander
 Edward Meyer
 Mrs. Edward Meyer
 Grace Meyer
 Ruth Meyer
 Henry S. Glander
 Mrs. Henry S.
 Glander
 John Unger
 Mrs. Laura Glander
 Unger
 Herman Unger
 Mrs. Herman Unger
 James Lange Unger
 Millard Buckingham
 Mrs. Millard
 Buckingham
 Hazel Unger
 Lucy Unger
 Harley Unger
 Nellie Unger
 Stanley Unger
 Thomas Glander
 Mrs. Thomas
 Glander
 Joseph Glander
 Nathaniel Glander
 John Voge
 Mrs. John Voge
 Thurman Voge
 Robert Voge
 Minford Johnson
 Mrs. Minford
 Johnson
 Melva Johnson
 Emerson Johnson

John Dafler
 Mrs. John Dafler
 Mary Dafler
 Charles Dafler
 Wilson Dafler
 Lauder Coffman
 Mrs. Lauder Coffman
 Martha Coffman
 Ruth Coffman
 Deterick S. Glander
 Mrs. Deterick S.
 Glander
 Casper Poorman
 Mrs. Casper Poorman
 David Glander
 John Glander
 Henry Beneke
 Mrs. Henry Beneke
 Florence Bernice
 Beneke
 Everett Beneke
 Lucile Beneke
 Wilbur Glander
 Mrs. Wilbur
 Glander
 Edgar Glander
 ——— Glander
 Joseph Glander
 Mrs. Joseph Glander
 Vernon Glander
 Celia Glander
 Catherine Glander
 Orpha Glander
 William Silvers
 Mrs. William Silvers
 John Meyer
 Mrs. John Meyer
 Mary A. Meyer

Charles Meyer
 Mrs. Charles Meyer
 Forest Meyer
 Jesse Meyer

V

Gerd Glander
 Mrs. Gerd Glander
 John Henry Glander

VI

Deterick Glander
 Mrs. Deterick
 Glander
 Henry Tejan
 Mrs. Henry Tejan
 Henry Price
 Mrs. Henry Price
 Frank Tejan
 Mrs. Frank Tejan
 Neva Tejan
 Heber Tejan
 Donald Tejan
 D. Tejan
 Rev. George Tejan
 Mrs. George Tejan
 Ruth Tejan
 Claude Tejan
 Hilda Tejan
 Jacob Crumbaker
 Mrs. Laura Lincoln
 Edith Crumbaker
 Henry Crumbaker
 Edward Tejan
 Mrs. Edward Tejan
 Ruth Tejan
 Fred Tejan

Mrs. Fred Tejan
 Thurman Tejan
 Mrs. Thurman Tejan
 Frank Tejan
 Forest Tejan
 Walter Tejan
 Mrs. Walter Tejan
 Irene Tejan
 Naomi Tejan
 Mary Tejan
 Louis Schuster
 Mrs. Louis Schuster
 Henry Schuster
 Carl Schuster
 James Delphame
 Mrs. Jas. Delphame
 Margaret Glander
 Herman Rost
 Mrs. Herman Rost
 Edward Rost
 Mrs. Edward Rost
 Charles Rost
 Charles Hughes
 Mrs. Charles Hughes
 Walter Hughes
 Charles Hughes, Jr.
 Richard Glander
 Mrs. Richard Glander
 Frank Prevo
 Mrs. Frank Prevo
 George R. Glander
 Mrs. George R.
 Glander
 Henry Glander
 Mrs. Henry Glander
 Henrietta Glander
 Lulu Glander

Frederick Robert
 Glander
 Otto Glander
 Mrs. Otto Glander
 R. R. Fairbanks
 Mrs. R. R. Fairbanks
 John Robert
 Fairbanks
 Byron Glander
 Fairbanks
 George Glander
 Mrs. George Glander
 Edward Glander
 Florence Glander
 Carl Glander
 Edward Glander
 Mrs. Mary Frank
 Glander
 Mrs. Anna Frank
 Glander
 Harry Guthridge
 Mrs. Harry
 Guthridge
 Leroy Guthridge

Mrs. Leroy
 Guthridge
 ——— Guthridge
 Clarence Glander
 Mrs. Clarence
 Glander
 Dorothy Glander
 Alice Glander
 J. L. Rentz
 Mrs. J. L. Rentz
 Wilbur Rentz
 Mrs. Wilbur Rentz
 Paul Rentz
 Elizabeth Rentz
 Carl Rentz
 Mrs. Carl Rentz
 William Rehling
 V. G. Curtis
 Mrs. V. G. Curtis
 Ruth Rehling
 Annabelle Curtis
 Albert Uhde
 Mrs. Albert Uhde
 Florence Uhde





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